NOTICE.

GENTLEMEN who are so kind as to contribute to *Panjab Notes and Queries*, are requested to kindly write on one side the paper only; and also if they send more than one contribution at a time, to send them on separate slips. The Editor does not, however, wish to give contributors unnecessary trouble, and will be happy to receive contributions in any shape if the above method be found to be inconvenient.

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GENERAL INDEX.

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Marriage Customs—Obstruction by the [b]ridegroom's Sister.—When a Hindû Panjâbi [brin]gs home his bride, it is the custom for the [siste]r to stand in the doorway and to prevent the [bride]groom and his bride from entering the house [unti]l they pay her something. What is the mean[ing o]f this custom? The sister can have no claim [on t]he house, for she is among the Hindûs *parâyâ* [dhan] (a stranger's property), because she on her [marri]age leaves her parent's family and enters [her hus]band's family.—*Gurdyal Singh.*

The Donkey-ride Punishment.—In the [...] district the celebrated and ancient punish[ment] of sending a man with blackened face [and a] necklace of old shoes round his neck and [seated] on a donkey facing the tail round the [villag]e as a punishment for lewdness, has dwin[dled] into merely putting him on a donkey and [leadin]g him round the village. This punishment [was] recently inflicted on one Khâlû, a Meo, for [suspe]cted intimacy with a potter's wife (*kumhârnî*). [It wo]uld be interesting to ascertain in what forms [this] old custom still survives up and down the [count]ry under British rule.

FOLKLORE.

Honwala Kira (Glow-worm).—In the [...]e (Marhi) Hills there is a large glow-worm [which] comes out in the rains. It is in reality the [larva] of a species of beetle of the family of Lam[pyrida]e. The natives say that in a former life it [was a] *faqir* who refused fire to Behmâtâ (= Bid[hmâtâ] = Bidhnâ, the goddess who records the [fate] of an infant at birth) when she demanded it, [and w]ho was in consequence obliged to carry fire [with] him for ever as a curse. *Honwâl* = (?) *hom* = [fire] is the light in the *tail.*—*R. C. Temple.*

Lucky Days—Changing Shoes.—I was [once] out shooting with a Janjuhâ hunter (Musal[mân)] in the Râwalpindî district. He told me he [sa]id we should not have much sport, as the [day—F]riday—was unlucky, and one on which they [never] went hunting. He said, however, that if we [saw th]e first thing we saw, we should probably [have] good sport. On another occasion we had [walked] for an hour-and-a-half without seeing any [game, w]hen he suddenly shouted to all the men to [change] their shoes—*i.e.*, to put the right shoe on [the left] foot and *vice versâ.* This, he said, was for [good lu]ck.—*Roland Richardson.*

House-building.—A house with the front [narrow]er than the back is called *gaumukha* or [cow-face]d and is lucky; one with the front [wider tha]n the back is called *sherdahân* or tiger[-mouthed] and is unlucky. While a house is build[ing a la]mp should be kept alight at night to drive [away ev]il spirits, and an iron vessel, called *nazar* [... (eye-]destroyer) hung up to avert the [evil-eye]. The number of steps in a staircase should be uneven, and you should always begin to go upstairs with the left foot on the bottom step. It is unlucky to stand under an arch, for "an arch never rests."

17. Well-finding by Goats.—In Dera Ghâzî Khân the people believe that a well which has become filled up and overgrown by jungle, so that its exact position is not known, can be discovered by turning out a herd of goats to graze in the neighbourhood, as they will eventually all lie down in a circle round the old well. Does this superstition exist elsewhere?—*J. M. Douie.*

18. The Goat as a Peace-offering.—In the Râwalpindî district, if two persons have quarrelled and one wishes to make peace, he takes a goat as a present to the other's house, and if the latter accept it the feud is at an end. I am not quite certain whether he is bound to accept it, but rather think he is.—*Roland Richardson.*

19. Black a protection against the evil eye.—The belief that black is a protection against evil eye is very common. I fancy that *iron* is the real charm, and that its virtues have been extended to its colour. Thus a house under construction *should* always be protected by the presence of an iron pot, though a *ghârâ* (earthen pitcher) painted black, being cheaper and answering nearly as well, is often substituted as a *nazar wattû*, or evil-eye destroyer. So the use of an iron ring as a charm is almost universal. But the following conversation gives an extension of the idea which is new to me:—

Sahib.—"Why don't you keep that pretty child's face clean?"

Father.—"Oh Sâhib! a little black keeps off the evil-eye."—*Denzil Ibbetson.*

20. Omens.—If on starting on a journey, you meet a man riding on a buffalo, you should return.

If a dog shakes his ears in the morning it means ill luck before night (cf. DeGubernatis: *Zoological Mythology*, II, 178).—*W. Crooke.*

21. Quarters of the Compass.—You should not journey towards the east on Saturday or Monday, towards the west on Friday or Sunday, towards the north on Tuesday or Wednesday, or towards the south on Thursday.—*W. Crooke.*

22. Jackals.—There is a sort of jackal that has a horn in its forehead, which renders it invisible. If you are lucky enough to catch such a jackal and cut off the horn you will find that the hair on it will even then grow again after being shaved off.—*William Crooke.*

23. Evil-eye—averting.—It is customary to place a portion of the umbilical chord wrapped up in a cloth among the mother's and new-born infant's clothes to avert the evil-eye.—*R. C. Temple.*

CASTES AND TRIBES.

24. **Taga and Takka.**—The Tagas of the right bank of the Jamna, above Dehli, say that they were among the Brahmans summoned to Safidon, in the Jind State, by Raja Janamejaya, when he made at that place the holocaust of snakes; that they then accepted land as alms, settled down as agriculturists, and abandoned (*tyág dená*) priestly functions; hence their name. They say that the name Safidon is connected with the word *samp*, a snake. Now the holocaust of snakes is generally held to have been a successful war of extermination against the great Panjab race of Takkas (*Archæological Survey*, ii, 6—11), whose totem was a snake (Elliot, Beames' Edition, *Races of N. W. P.*, i, 106-7 s. v. Gaur Taga). Are the Tagas remnants of the Scythian Takkas, or perhaps of their priests who, saved from destruction by their sacred character, were driven to agriculture by the extermination of their clients?—*Denzil Ibbetson.*

[Janamejaya's holocaust at Safidon (from Sanskrit *sarpa*, Panjabi *sap*, a snake) was in consequence of the death of his father Parikshit by snake-bite; hence his title *sarpa*-satra, serpent-sacrifice. This tradition is of the highest historical importance.—ED.]

25. **Gara—Converts to Islam.**—*Gard* (*vide* Fallon's *New Hind. Dict.* s. v.) means a convert from Hinduism to Muhammadanism. A village of Gaur Brahmans in Gurgaon, who have been converted to Muhammadanism, call themselves Gaur Shekhs, and are called *Gara* by their neighbours. The people have a saying—

Khet men Járá, gánw men Gárá.

A Gárá in the village is like coarse grass in the fields—*i.e.*, he spreads all over it. This is interpreted thus: "As coarse grass tends to spread in the field, so a Gárá tries to convert his fellows." Fallon says the conversion was one of the many forcible ones Aurangzeb was guilty of.—*J. Wilson.*

26. **Waziri Pathans.**—What is the significance of the parti-coloured patch which the Waziris wear on the breasts of their coats? No other Pathans seem to wear it.—*Denzil Ibbetson.*

27. **Indian Gypsies—Trablus.**—Mr. Leland, the author of the well-known book on Gypsies, wishes for information about a tribe of Syrian Gypsies called *Trablus*, who are said to exist in North-Western India, and to call their language *Romi*. Mr. Leland was told of the habitat of the tribe by one of its members whom he found in London. But is not *Trablus*, or rather Tirábalus, the Arabic name for Tripoli? The two Tripolis (طرابلوس) are known as Tirábalus-i-Shám (Syria) and Tirábalus-i-Gharb (Barbary). Mr. Leland would be most grateful for any facts which might throw light upon the statement made to him.—*Denzil Ibbetson.*

GEOGRAPHY.

28. **Hariána.**—What is the origin of Hariána, a tract of country in the Hissar district? *Hariá*, green, is obvious, but [illegible] tract is by no means naturally verdant.

Rájputáná and Bhattiáná are [illegible] are called from the inhabitants. [illegible] a tribe called Hari? The [illegible] neighbourhood, but seem hardly [illegible] important to give their name [illegible] common in that part of the country [illegible] a large Jat tribe called Hil.—*Denzil Ibbetson.*

[Did there ever exist a [illegible] ever [illegible] in this [illegible] *Cunningham's* [illegible] and Mattra. The [illegible] called [illegible] by [illegible]—ED.]

29. **Mewat—Rath—Jatiyat.**—Some Mewatis of Gurgaon tell me that they call the country from Alwar westward, including Bikanir [illegible] Bahawalpur, by the name of Rath, as [illegible] from their own Mewat. So also they [illegible] country about Palwal (Gurgaon district) [illegible] Malcolm, i, 13-14, describes Rath [illegible] Malwa from Gujarat, and [illegible] states of Jabua, Ali, Bhabra, and [illegible].—*J. Wilson.*

LANGUAGE.

30. **Hindu points of the Compass.**—A Hindu, when worshipping, faces the east. Consequently to him the east is *púrab*, or in front of him; the west is *pachham*, or behind him; the south is *dakkhan*, or the right. But what is the corresponding term [illegible]? It should either be a privative of *dakkhan* [illegible] the left hand. The usual words [illegible] mean the upper and hill side respectively.—*Denzil Ibbetson.*

31. **Idiom—Charbi lena.**—Equivalent to "to take the fat off a man; to bring him to [illegible] him down a peg." *Nahín hundá Lálá charbí* [illegible] (Popular Song). "Had it not been [illegible] Lálá, we would have taken him down."—*R. C. Temple.*

32. **Christmas-boxes.**—What is the derivation of the latter word, Boxes? Can it be a corruption of the Arabico-Urdú word *Bakhshísh* pronounced by ignorant Englishmen as *Bocks-ersh* (cf. also Ram Bux and Rám Bakhsh, these words being the pronunciations picked up by Europeans from low class servants). If the date of the [illegible] of the above word were traced, it [illegible] towards a reply. There are many [illegible] familiar use in England which [illegible] Persian, Arabic, Hindustani, &c., [illegible] through the medium of the Romany

guage. I will only quote "boozing ken" (Persian *būza khāna*, a beer shop); "the cheese" (Persian *chīz*, the thing); but there are numerous others.—*T. C. Plowden.*

[The usual and rather fanciful derivation is from *the kez*, in which the Christmas present was made to, but if the word is really Anglo-Indian, Burnell and Yule's *Dictionary Glossary of Anglo-Indian words* will probably furnish a reply.—ED.]

33. **Derivation of Je, if.**—In the *Sakuntalā* the Prākrit word *jai* (जइ) if, occurs; (Monier Williams Edn., p. 41, Act I., S. 1. *jai ittha ajja*, ...) The modern Panjābī form is *je* (जे) and the Sanskrit rendering for the speech in question, a word for word translation, gives *yadi* (यदि) for *jai*. Thus the Panjābī *je* is connected with the Sanskrit *yadi* through the Prākrit *jai*. Compare the Persian change of Sanskrit *da* and *dā* into *a* or *ai*. Thus Persian (...) *mai* = Sanskrit (मदा) *madā*, wine, and the Persian (کی) *kai* = Sanskrit (कद) *kada*, when. This suggests that in searching for the connection between Sanskrit and the Pahlavi or even the modern Darī Persian, we should look, not so much to polished Sanskrit forms, as to the changes they had undergone in the vulgar Prākrit.—*Atyal Singh.*

ARTS AND INDUSTRIES.

Qaitun and native gold borders, &c.—I should be much obliged if any of your readers would tell me the origin of the word *qaitūn* as applied to a very narrow ribbon or braid woven of silk-and-gold thread. Richardson, *Arab.-Pers. Dict.*, says it is Persian; but Fallon, *New Hind. Dict.*, says it is Arabic. The great mediæval port in China was Qaiton, Zayton or Kayteu, the modern Chinchau. See Yule's *Marco Polo*, index references.

By the way, I might call the attention of your readers (if you have any!) to the variety of "edgings" and braids that the gold thread and silk weavers produce, as very suitable both for trimmings and for furniture. The *qaitūn-dār* (rounded *qaitūn*) is a sort of herring-bone pattern in green, scarlet, black, and gold. The most beautiful of all are the edgings or borders called, I believe, *sanjāf* (border), which are in tissue with delicate flower patterns in gold silk. In general texture and appearance they resemble narrow strips of the well known *kamkhwāb* or *kimkhwāb* (kincob, brocade). The specimen was sent from Nābha, but I believe really beautiful patterns come from ...—*B. H. Baden-Powell.*

LAW.

35. **The Right of Pre-emption—Vicinage.**—Will any correspondent enlighten me as to whether by tribal or general custom the fact of *vicinage* is generally admitted as a ground for claiming pre-emption in the *case of land*? In house cases, it is of course the principal one; the claimant represents that his house is *dewār-ba-dewār* (wall to wall) with that about to be sold, and if the rival claimants should both happen to have their houses touching the one sold, they will measure their relative degrees of claim by the total length of wall which, in either case, is in contact with the building sold. But among the grounds for claiming pre-emption enumerated in Act XII of 1878, which amends the Panjab Laws Act (IV of 1872), no mention is made of "vicinage." It very often happens that there is no question of pattidāri (co-share) and ancestral share or near relationship; the two rival claimants may both be owners in the village—mere owners perhaps by purchase—and either would have a claim according to clause (*d*), section 12 of the Act; but one is able to plead that his land touches on two sides the land sold, whereas the other (original vendee) has no land near. Now the Chief Court allow the effect of section 7 (custom) to be imported so as to add to or even alter the terms of the pre-emption sections. I have never been able to discover whether, in the absence of any other ground, such as co-sharership, &c., *vicinage* is usually thought by the people to give a ground for claiming in *land* cases; and if so, whether two persons, both having land adjoining, would have the preference according as one or the other had the greater length of boundary line contiguous.—*B. H. Baden-Powell.*

DISTRICT WORK.

36. **District Bridges.**—I have often observed on our Panjāb roads how numerous the small bridges are over shallow water-courses less than four feet deep. These bridges are always untidy, and constantly want repairs. Would some of your correspondents tell me if it would not be cheaper and equally convenient to make what are called Irish bridges over these water-cuts? I mean a masonry causeway sloping down to the bottom of the water-course. Would he also give the dimensions, &c., of an Irish bridge which would be adaptable to all water-courses of, say, four feet deep. The Deputy Commissioners of Shāhpur and Gurdāspur must often have felt the want I express.

37. **Kankar Road in Sand.**—There is a road in my district which leads to an important *ghāt* (ferry). The traffic on it is very heavy, and I wish to metal it. But it runs through heavy sand. Will *kankar* stand on a sandy bed; and should any special precautions be taken in laying it?

38. District Plantations.—Plans have been devised from time to time for planting trees in our Panjab plains, which have generally failed. The inundation canals in the south-west Panjab, with the great Government wastes, suggest a new attempt. Near most of the inundation canals are blocks of Government waste which can be irrigated for six months of the year. If convenient pieces of these blocks, say sixty or ninety acres, were trenched and sown with *shisham* (*Dalbergia sissoo*) seed during the hot weather of each year, and the seedlings kept alive by irrigation from *kacha* (unbricked) wells during the cold season, a cheap and easy system of tree planting might be started. A *kacha* well will irrigate thirty acres. It will last five years. In four years the trees will have passed the need of artificial irrigation, and the plantation will have been formed.

HISTORY.

39. Rustic History.—The following lines were repeated to me by a peasant of the north of the Karnal district:—

Lâê Taimûr bânâ, Bâbar ...kâtâ târ;
Humâyûn ne bunî, Akbar ne sîgandâ ...;
Shâhjahân, Shahryâr dîpak ... ;
Aurangzeb Âlamgîr ne ... chânanî kar chând kî
Âyâ Muhammad Shâh ... ;
Uthî durgandh ... Nâdir.
Amîr sab bhag ... chadar
Nâdir, yâr! Ârâ Hind kî.

"Taimûr brought the cotton, and Babar spun it into thread;—Humâyûn wove it into cloth, and Akbar sewed it together;—Shahjahan and Shahryar (meant for Jahangir) made it like a lamp;—Aurangzeb Alamgir made it bright like the moon.—Then came Muhammad Shâh, the dissolute, who ruined it by vomiting on it.—There arose a stench of vomit, then the dog Nadir ran up;—all the nobles were afraid like jackals, and Nadir, oh my friend, tore in pieces the garment of Aria Hind." I am not sure of my translation of the fourth line.—*J. Davis.*

[*Lâl Chândnî* is used for the red canopy put up at weddings, and this would appear to be the meaning here.—ED.]

MISCELLANEOUS.

40. Limited use of money in India.—The very small extent to which money is used as a medium of barter by the people of India has often been commented upon. A curious exemplification of the degree to which payment in kind was carried on in old days, is afforded by the fact that when the Bahâwalpûr State first came under English management, all the accounts of the State were kept, and all pensions, salaries, and the like calculated and paid, in grain, and the only cash income was the octroi receipts; insomuch that the Superintendent used to be obliged to send to Multan for his monthly pay, and that, having once advanced Rs. 1,000 ... had to wait six months before ... it in cash from the State Treasury.—C. ...

41. Cannibal Faqirs.—Ogres.—... *faqir* was caught, about a year ago, ... ing the brains of a recently-buried child ... had dug up. He said he had learnt ... the ... State. These cannibal *faqirs* ... (so called by the people *Oghar* ...) is *Aghori* from Aghori which ... end is a title of Siva. The ... smears itself with excrement, ... human skull, and has manners and ... which are generally beastly (see ... *Sects*, p. 128). Is our word "ogre" ... their name?—*Denzil Ibbetson.*

[Many derivations of *ogre* have been offered ... one from Greek or Hekos = Hades, the God of ... unsatisfactory.—ED.]

42. The Nose Flute.—A correspondent ... is a very distinguished English student ... ciology, asks:—"May I mention a ... which seems to me to have a bearing ... influence out in the far East and ... mean the origin of that odd instrument ... flute, which in India alone has an explan... account for it, *viz.*, that it may not be ... with the mouth, having been defiled by a ... maker. I have enquired of S—— ... firms this; but I should like to know if ... it is the real explanation. I have never ... actual instrument as used in India."

Can any one throw any light on this ... —*C. E. T.*

PROVERBS.

43. General proverbs:—

(1). *Shakal churelon kî mizâj pârion kî.*
The face of a devil and the temper of an angel.

(2). *Munh men "Râm Râm" baghal men ...*
Friendship in his face and a ... in his sleeve.

(3). *Janam kâ dukhiyâ nâm Chain ...*
Miserable from his birth ... Joy's Delight.

(4). *Dhobî kâ kuttâ na ghar kâ na ghât ...*
The washerman's dog (lives) ... home nor at the riverside.

(5). *Nâch na jâne ângan terâ.*
He cannot dance because the yard is crooked.

(6). *Wairân masjid kâ ... ...*
The mountebank priest of ... mosque.

(7). *Bâp nâ mârî pidrî, betâ tirandâz ...*
The father never hit a tom-tit ... is an archer.—*R. C. Temple.*

EXTRACTS FROM NATIVE AUTHORS.

MAKHZAN-I-PANJAB.

Tarikh Makhzan-i-Panjab.—This book ... Ghulam Sarwar Quresh... of Lahor, and ...lished by Nawal Kishor of Lakhnau... It contains 584 pages. It is composed ...t in the form of a Gazetteer, the de... of the country being given under separate ...but they are not in alphabetical order. ...guage of the book is an easy style of ...ts contents are—(i) a description, geogra... and historical, of the country between the ... the Jamna rivers administered by the Government; (ii) a similar description of ...all proper; and then (iii) of those portions Himalaya Mountains that are under the Government; (iv) an historical notice of ...es and chiefs of the Panjab; (v) this ...s information regarding the people, their places, races, religious, trade, arts, and ...ures.

Chronogram: p. 3.—Shows date of com... the work, 1285 *H.* or 1868 *A.D.*

...ji waqt fazl Ezidi se
...toyyar Panjabi tawarikh:
...o surur se dil ne sal tarikh
...ishar Panjabi tawarikh.

...n God was gracious
...new History of the Panjab was ready:
...n wondrous joy my heart the annals
...e clear of Panjabi history.

The River Jamun: p. 3.—This river ...the Jaun in the Persian books and po... the Jamna. It takes its rise in the Hima... the Jamnotri Mountain where near its ...ere are several springs of hot water at ...o feet distant. So much snow falls on ...s of Jamnotri that it becomes as it were ...e of ice on the top of the mountain. A ...ng three feet wide by about one or two ... out of the mountain side caused by the ... the ice, where the water from the hot ...ns under it. This spring is considered ...e of the river Jamna. Human beings ...ach the spot owing to the cold and ice, ...e that try become frozen and do not ...ve. However, two persons of late, both ...n, with great skill, reached it for the ...f ascertaining all about it. No other ...ave been there.

...ndus have a tale that the river Surasati ...Sarasati) after wandering in the Indian ...al into the earth, and flowing under... a great distance, runs to Ilahabad ...was coming out under a tower there ...the Ganga (Ganges). There is no doubt ... comes under the tower, but it has not ...d that it is water of the Surasati.

47. Firozshah's Canal: p. 6.—This is the oldest of the canals from the Jamna and broad and deep enough for ships! (*jahazrani*). It ran from the right bank of the Jamna south-west for 100 miles as far as Dathrat (?) and then joining the Chitang river ran to Hansi, and then 18 miles north-west to Hissar, making a total of 150 miles. A few miles beyond Hissar the excavation ceased, but when inundated it runs of its own accord along a natural course it has formed to the western deserts of Bikaner, where it loses itself in the sandhills. If the inundations are extraordinarily heavy it runs into the river Guaggar, and thence joins the river Satluj. It was commenced by Firozshah Tughlaq for the convenience of his hunting grounds in Hariana, but after his death owing to the carelessness of his successors it several times ceased to run. Shahjahan re-opened it in his time under Ali Mardan Khan Mashhadi, who set it going again with much skill and labour. This great man also opened out another canal to Dehli 80 miles below this one, which continued to run for a long while, but in the days of Farrukhsar and Muhammad Shah it was neglected, and fell into disuse until the advent of British rule. And although Ahmad Shah Durrani spent a *lakh* of rupees in cleaning it, its waters ran only for a short while afterwards. Lord Hastings took it in hand in 1823, and had cleaned it up by 1826, since when it has been running regularly.

48. Ali Mardan Khan's Canal: p. 7.—Called also the Badshahi (Royal) or Dehli Canal, and really a branch of the Firozshah Canal. Ali Mardan Khan Mashhadi opened it up for Shahjahan from the head of the Firozshah Canal and took it southward 70 miles to Dehli.

Before the Mutiny at Dehli this canal was in its full beauty, but now it has gone quite out of use. It was built between 1638 and 1656 *A.D.*

It was in Shahjahan's time yielding an annual revenue of 25 *lakhs* of rupees, of which nothing reached the Imperial Treasury, but was all spent in cleaning and keeping it in order. In 1752 *A.D.* when Nawab Safdar Jang (of Awadh or Oudh) rebelled and the country fell into great disorder the canal was closed owing to neglect. After this none of the Dehli magnates took any notice of it until Ahmad Shah Durrani spent a *lakh* of rupees in cleaning it after his victories at Dehli, but even then it did not regularly commence running. At last Lord Hastings turned his attention to it and cleaned it up between 1817 and 1820.

49. The Doab Canal: p. 7.—This is an old canal of Shahjahan's time, and was opened up by 'Ali Mardan Khan under his orders from a point on the left bank of the Jamna nearly opposite the

opening of the Firozshah Canal. The two run close together for some distance. On the decline of the Chughatai rule (1750 *A.D.*) it went out of use, but was re-opened by Lord Hastings in 1824-30, who commenced clearing it from Faizabad.

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50. **The River Surasati**: p. 8.—The Hindus look on this river as very holy, considering it a "good deed" to bathe in its waters. They call Surasati the daughter of Brahma, and worship her as the goddess of learning (*Saraswati*). They say that she manifested herself in the shape of this river, and since beyond Thánesar in the open desert country about Gorang the river loses itself in the sand, they say that the water is not really absorbed, but runs under-ground to Ilháhábád (Allahabad) Fort, and there she joins the rivers Ganga and Jamna. They relate as the reason for this, that when Surasatí came down from the hills she had a book in her hands called "The Book of Learning," and wandered on to Gorang reading it. Here she was attacked by giants (*rákshasas*) who wanted to snatch the book from her, and so she out of shame became a river and sank into the earth, and running under-ground, reached the Gangá, near Ilháhábád Fort, and joined her there.

In reality when there is a more than usual amount of water in it the river joins the Márkanda river, 50 miles beyond Thánesar, and then running 40 miles farther joins the Ghaggar river. [illegible] the river loses itself in plains of Gorang.

The Surasatí has very little water in it in the winter time, but its appearance is so bright that it is seen stretching along like a long thread.

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51. **The River Ghaggar**: p. 9.—This river was given its name by the Emperor Bábar, who called it the Gaggar, but it has lately been known as the Ghaggar.

TARIKH-I-PANJAB.

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52. **Tarikh-i-Panjab.**—By Rái Bahádur Kanhayyá Lál (who has also written poems under the *takhallus* (*nom de plume*) of Hindí), published at the "Victoria" Press, Lahor, 1881: 512 pp. It purports to give a history of the Panjáb from the rise of the Sikhs, and is mostly taken up with the life of Mahárájá Ranjít Singh. It in composed in a correct and somewhat ornate style of Urdú. The contents are—(1) an account of the ten Gurus and of the doings of Bindá Bairági, the successor of Gurú Gobind Singh; (2) an account of the twelve Sikh *misals* (clans) who came into power on the decline of the Chughatai rule at Dehlí; (3) a life and doings of the Mahárájá Ranjít Singh, comprising the bulk of the book; (4) an account of the doings of the successors of the Mahárájá [illegible] Singh, and of the [illegible] Singh to the British occupation [illegible] of the Mutiny in the Panjab [illegible] of the Jammún State, and of the [illegible] of Mahárájá Golab Singh [illegible] doings.

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53. **Chronogram**: p. [illegible]—Denoting 1298 *H.* or 1881 *A.D.*

Yih kyá Panjáb kí [illegible]
Har [illegible] fasl-i-Haqq [illegible]
Khush o khurram [illegible]
Muhabbat [illegible]
Yih [illegible] gauhar [illegible]
Kí jis [illegible]
Nahín hai koí [illegible]
Agar hogá, to [illegible]
Likhá Hindí ne is [illegible]
Hu'á [illegible] Tárikh-i-Panjáb [illegible]

How rare a history of the Panjáb [illegible]
Whose every part is a character [illegible]
God!
Delighted and pleased are, at seeing [illegible]
All the fond friends of Hindí [illegible]
This book is a pearl of the ocean [illegible]
Whose lustre will increase daily [illegible]
No other work is equal to it!
And if there be, then will it be a [illegible]
Hindí has written its date and year,
And the History of the Panjáb ha[illegible]
[illegible]

---

54. **Rise of the Sikhs**: p. 5.—[illegible] ghatai (Mughal, Mogul) rule beca[illegible] and the Lahor Government was [illegible] repeated attacks of the Kábul [illegible] clans raised their head.

---

55. **Baba Nanak's birth-place** [illegible] Nának was born in 1448 *A.D.*, [illegible] *St.* 1526 and *H.* 1880, in the [illegible] Bahlol Lodí, at Talwandi Rá[illegible] Bhoi [illegible] nálí Doab (now known as Nankana [illegible]) *tahsíl* Sharaqpur, Láhor district, [illegible] one Kálú, a Bedí Khattrí. [Bedis [illegible] Sikhs are now called Monas, or the [illegible]

---

56. **Nanak's early wisdom**: [illegible] friends told his father that there [illegible] wrong with his son's health, and [illegible] for a physician. When the physician [illegible] pulse Nának, being then 6 or 7 years [illegible] and said, after the manner of holy men [illegible]

Chárá gar chárá nahín [illegible] ishq [illegible]
Tálib-i-dídár ko sharbat na de [illegible]

Remedy after remedy fails with [illegible] love (of God):

Give not a brain-cordial to [illegible] a sight (of his beloved—*i.e.*, God).

TARIKH-I-MAHMUD.

...arikh-i-Sultan Mahmud Ghaznavi.— ... forms that of the *Kalid-i-Afghani*, and ... by Maulavi Ahmad in ... Press, ... at ... *Gurmukhi* ... which is is a paraphrase rather than ... Compare Elliot's *History*, ... 178 ff. with pp. 137 ff. of the *Kalid-i-Afghani* ... and the conversion of the Mauleri from ... Firishta will become apparent ... is, however, clear enough for the ... purpose of showing Mahmud's doings ... extending from p. 13[?] to p. 204 of the ... *Afghani* to the pages of which reference is ...

—

...ahmud's first attack on India: ... Before A. D. 997) by the order of Amir ... (his father) Mahmud destroyed the ... the Hindus, which was situated on the ... River Sodra (Chenab).

—

...ahmud's first expedition: p. 136.— ... H., 1000 A.D.) Mahmud made an ex... against Hindustan, where he captured ... and then returned.

—

...ahmud's second expedition: p. 138.— ...onth of Wr[illegible]kal Akhir (Shawal) in the ... H. Mahmud set out from Ghazni for ... and arrived at Peshawar with 10,000 ... ...pal (King of Gandhara, Peshawar ...) with 12,000 horse, 30,000 foot, and 300 ... came and prepared to engage him ... the 8th day of the month of Hasan... ...muharram ... they joined battle in the ... ...er [illegible]hara and the Indus (see my ... the [illegible] the *Kalid-i-Afghani* at p. ii ... of my translation). Sultan Mahmud ... personal bravery, fate accorded him ... and he became famous as a Ghazi ... of the Faith, or *anglice* Defender of the ... ...ed Jaipal, together with 15 others of ... were his sons and others his rela... captivity. Moreover, he put to death ... ...us and carried off much plunder. He ... from the necks of his prisoners sixteen ... which species of necklace they in the ... ...e call *mala*. The people calculated ... each necklace at 1,80,000 pieces of ... this the Sultan marched from Peshawar ... ...nda [Firishta's Bithanda: Cunningham, *Anc. Geog. of India*, ii, p. 93, following ... *Afghani*, calls it Hind, which he identifies ... the capital of the Gandhara (Peshawar) ... Elphinstone, *Hist. of India*, ...founds it with Bhatinda in Patiala] ... which he reduced to subjection, ... became, spring he granted Jaipal ... captives an amnesty after they ... pay tribute, and released them from ...

61. **Hindu custom—suicide of Raja on double defeat**: p. 189.—The following is a custom of the Hindus, that every Raja who is twice defeated and taken prisoner by the Musalmans is not again accounted fit to rule. His guilt can only be expiated by fire. On this account Jaipal made his son, whose name was Anandpal, King, and hurled himself into the funeral pyre and sacrificed himself. (Jaipal's two defeats were by Sabuktagin in Lughman in A. D. 978, and by Mahmud in 1001.)

—

62. **Mahmud's Third Expedition**: p. 1[illegible].—In the year 395 H. he set forth in the direction of the city, which is called Bhatiya (Bhatia, south of Multan, on the Indus). When he had passed through the territory of Multan he encamped there. The citadel of this city was so lofty that the eagle had never been able to arrive at its summit, and surrounding it was so deep a moat that the eye of the most sharp-sighted man could not reach its bottom.

—

63. **Raja Baji Rao of Bhatia**: p. 139.—The Raja of this place was Baji Rao. Because of his numerous troops and elephants he was so insolent that he would neither pay any respect to the nobles of the Amir Sabuktagin nor would he own himself tributary to Jaipal.

—

64. **Defeat and Death of Baji Rao**: p. 140.—The two armies contended together for three days, but the Musalmans appeared to Sultan Mahmud to be losing heart, so on the fourth day he issued an order saying—To-day shall be a royal battle. When Raja Baji Rao became acquainted with this plan, [illegible] by threats and with great noise drove the Hindus out of the city, who accordingly posted themselves on the field of battle. From the hour of the morning meal till the decline of the sun they fought together. On every side the dead were piled in heaps whilst the blood flowed in streams: still signs of wavering were not visible [illegible] ...her side. At this crisis the Sultan himse[lf led] an attack on the centre of the army of the infidels and broke it. After this he blockaded Baji Rao and gave order to fill in the moat. When he had almost choked up the moat with stones, clods, thorns and shrubs, Baji Rao became panic-stricken, left his army to fight, and together with a few picked men came down from the citadel and fled to one of the forests on the banks of the Indus. When the Sultan was informed of this he sent a force of picked men after him, who surrounded him in the forest. When Baji Rao could find no way of escape he hastily drew forth his dagger from his waist belt, and with great force plunged it into his breast. Eighty elephants and slaves and much plunder and property fell into the Sultan's hands, whilst the city, together with the outlying districts, submitted to his rule.

65. Mahmud's Fourth Expedition: p. 141.—In the year 396 H. the Sultán resolved to reduce Multan (1005 A.D.)

66. Shekh Hamid Lodi of Multan and his Family: p. 141.—The Sultan issued the following proclamation:—"Shekh Hamid Lodi, the former Governor of Multan (a Hindu convert who was granted Laghman and Multán by Sabuktagin in A. D. 976), was always most loyal to Amír Sabuktagin and never hesitated to do him service. However, after him his grandson Abu'l fateh who was surnamed Dáud-bin-Nasir-bin-Shekh-Hamid, and was a heretic (Carmathian or follower of Karmat, a sect which flourished vigorously from A.D. 890 to 930) at first conducted himself like his father and grandfather, and considered himself amongst the tributaries of the Sultán, but whilst the armies of the king were engaged at Bhatána he indulged in disloyal speeches, and proceeded to deeds of sedition."

67. Plans against Daud-bin-Nasir: p. 142.—During that year (siege of Bhatia) the Sultán in pursuance of a pre-conceived plan took no notice of him and said nothing, but the next year he determined to take his revenge. It appears from the history of *Zainu'l Akhbár* (see Elliot, *History of India*, v. 557), that with the intent that he should have no suspicion the Sultán diverged from the usual route and went by another road.

68. Anandpal defeated by Mahmud: p. 142.—The *Zainu'l-Akhbár* account is that Anandpál, the son of Jaipál, posted himself on the road to Multán and desired to obstruct the passage of the king. He, however, sustained a defeat and fled to Kashmír. But in the chronicles of Alfí (*Tárikh-i-Alfi* by Mauláná Ahmad of Thathá and others, noticed at length by Elliot, Vol. v., p. 150 *ff.*) they say that when Abu'l-fateh heard of the approach of the Sultán, he sent an ambassador to Anandpál and solicited his assistance. Anandpál marched from Lahor to Peshawar and sent some nobles on ahead on the route of the Sultán to obstruct his march to Multán. The king, greatly incensed, issued orders to his army to utterly destroy the city of Anandpál. The army made a spirited attack and totally disorganized the nobles of Anandpál at Peshávar. When Anandpál heard of this he fled. Whilst the army of the Sultán was still in pursuit of him, on going through the territory of Sodrá and reaching the banks of the River Chenáb, he took fright and turned his face to Kashmír. The Sultán did not pursue him, but went to Multán on his own business.

69. Daud-bin-Nasir humbled: p. 143.—When Abu'l-fateh saw that the Rájás of Hindustán had not been able to effect any thing, he at once shut himself up in his fort, and besought and apologized and agreed to pay the Sultán 20,000 gold pieces annually. The Sultán [illegible] Multán for seven days, but he [illegible] treaty, and granted the government [illegible]

70. Mahmud's Fifth Expedition [illegible] In the year 399 (1008 A.D.) [illegible] an army to take revenge on [illegible] loyalty during the Multan campaign [illegible] for Hindustan.

71. Hindu coalition against [illegible] p. 148.—When Anandpál heard [illegible] for aid to the Rájás of Hindustan [illegible] war with the Musalmáns [illegible] act with the Hindús, all the [illegible] assembled together from [illegible] Rájás of Ujjayini, Gwalior, [illegible] Dilli and Ajmer, all came [illegible] and marched the various [illegible] contingents towards the Panjab [illegible] with the army that had assembled [illegible] *from* Sabuktagin, a larger army [illegible] occasion, and came together [illegible] plains of Peshawar (really of the [illegible] Rawalpindi district, Cis-Indus). [illegible] days confronting the Sultán [illegible] the two armies would advance to the [illegible]

72. Enthusiasm of the Hindus [illegible] Howbeit the army of the infidels [illegible] creasing in numbers and preparations [illegible] from every quarter, so that even [illegible] Kahkar (the Ghakkars of the [illegible] Hazára districts) joined them on [illegible] made such exertions in this war [illegible] women sold their jewels and sent [illegible] expenses to their husbands, so [illegible] might be at leisure to fight. And [illegible] could do nothing else [illegible] for wages and send supplies to the [illegible]

73. Battle in the Chach, A.D. [illegible] —Directly the Sultán observed that [illegible] sion the infidels were, with great [illegible] ing preparations for battle, he dug [illegible] flanks of his army and girded his [illegible] He then sent on a thousand archers [illegible] who, by feints and stratagems, [illegible] of the infidels and drew them after [illegible] had brought their army close up [illegible] Thereon the Musalmáns with [illegible] exerted themselves to subdue the [illegible] ever, in spite of the utmost precaution [illegible] tán, a body of 30,000 men of the [illegible] (Ghakkars) in the crisis of the [illegible] the trenches on both flanks and [illegible] centre of the cavalry and laid [illegible] pikes, swords, and daggers. [illegible] men and horses fell so fast that [illegible] an eye they had slaughtered [illegible] affairs came to such a crisis that [illegible] prepared to retire from the field [illegible] Kahkars and end the contest.— [illegible]

FOLKLORE FROM DIFFICULT SOURCES.

HUTTON'S KUNAWAR.

Kunawar—Hangrang—&Piti.—Journal of a trip ... Kunawar, Hangrang and Piti undertaken in ... year 1838, under the patronage of the Asiatic ... of Bengal for the purpose of determining the ... formations of these districts. Captain Hutton's journal was published in the journals of the Asiatic Society of Bengal for 1839 and 1840 in three parts. ...war and Hangrang are districts in the protected State of Bisahir, on the borders of Tibet; and ... Piti, commonly known as Spiti, is now a part ... Kangra District.

Bears: J. A. S. B., 1840, p. ...—In the winter when food is scarce, they are said to tear down the ...-hives which are built into the walls of houses ... devour the honey. A lad gravely declared that the bee-hives were too high to be reached from ... ground the bears went to the forest and brought a pole which they planted against the wall and used ... ladder, and swore that he had *seen* them do so!

Bears: p. 915.—Some are said to store their dens ...grass and herbs, in which they keep themselves during the prevalence of the snows: others select ...hollow trunk of some large decaying tree in which ... form a similar warm bed.

Wild dogs: p. 916.—Opposite Nachar, on the ...side, the wild dog is also said to be abundant; but so ... is it to get a sight of the animal that the natives ... go in quest of it; and indeed they have such a fear that even ... they found one they would not fire, as ... if ... be wounded, the whole pack turn ... the ... destroy him.

Passing holy places: p. 561.—Throughout the ... of Hangrang and Pitti as also in the upper parts ...war, where the Buddhist religion prevails, oblong ... stones are constantly met with by the road-side ... custom is always to pass so as to leave them on ... hand. In the observance of this the Tartars ... scrupulous.

Aum mane padme hun: p. 561.—On these sacred ... numerous slabs of various sizes with inscriptions ... in the *Uchan or Ranja* characters of Tibet by ...mas, who appear to be the only people who can ... Usually the sentence "*aum mane padme hun*" ...ted two or three times on the same slab; others ...ger sentences from their sacred books, and all ...ogous to the tombstone of our own country.

Death-customs—mani: p. 561.—When a person's ... body is burned to ashes, and intimation being ... the Lamas or priests, a stone is prepared and ... with some sacred sentence, and when ready to ... on the pile of stones, or *mani* as it is term... ...ends and relations of the deceased person ... repairing to the spot, walk several times ... mani, repeating the sentence "*aum mane* ... as fast as they can in a sing-song voice. ... the Lama deposits the stone and the party

81. Praying machines—mani: p. 562.—The word *mani* is also applied to a small barrel-shaped instrument, about two or three inches long, which is made to revolve round an axis, one end of which is held in the hand. The oftener this is made to revolve in the day the greater the chance the person has of going to heaven. It is laid aside while the possessor is employed in laborious work or any occupation requiring the assistance of both hands, but the instant that task is accomplished the whirling of the *mani* is resumed. In it are enclosed a few scraps of paper, inscribed by the Lamas with some sacred sentences.

82. Curing Maggots in Sheep—taksha: p. 565.—Growing wild over the almost barren hills amidst the loose and crumbling soils, is a small plant bearing a pea-shaped flower of a pale rose-colour, the leaves of which, when bruised, are thought by the shepherds to be efficacious in the curing of maggots in sheep, and which, applied to the infested part, is said to cause the insect to drop out. It is called *taksha*.

83. Yak's tail—black—an offering: p. 570.—The black ones are not esteemed by the natives (for commerce) and are used to hang on poles, one of which is erected on the roof of almost every house as a propitiatory offering to some deity.

84. Horns on temples: p. 929.—At Mirú the temple was adorned with about 20 pairs of horns of the *skin* (ibex) and wild sheep.

85. Unicorn—the rise of a fable: p. 910.—An old man (at Mírú), who had travelled much into the interior and various parts of the mountains, declared he had once beheld the unicorn. It turned out to be nothing more than an ugly, clumsy rhinoceros, which he had seen in the possession of the Rájá of Garhwal, and which he described as being like an elephant without a trunk, and having a horn on its nose.

86. Proofs of a Grand Lama.—J. A. S. B., 1840: p. 511. —When a Grand Lama dies an inventory is made of all his effects, which are carefully sealed up until his reappearance in life to claim them. Suppose a Grand Lama were to die in Chinese Tartary and to appear at Náko in Hangrang in the form of some Lama's child. This child would be known to be the new Grand Lama from his laying claim to the sealed-up effects of the deceased Grand Lama. He is then called on to state what those effects consist of, and where they are. He accordingly states them one after another. If doubts still remain the effects of the deceased are brought and *mixed* with other things and the young aspirant is directed to show what are his and what are not. If further proof be still necessary the child is desired to give some token that he is the Grand Lama, which he does by commanding them to carry him to some stop which he points out, and then he places his hand or his foot on a rock or a large stone when, if the spirit of the Lama be really within him, the impression remains indented on the rock.

87. Horns at Temples: p. 572.—On the site of an old temple at Sungnam is a post on which are nailed many horns of the ibex, wild sheep, and goats, and a similar collection is to be seen against the trunk of the cedar which overhangs it.

CUNNINGHAM'S LADAKH AND KUNAWAR.

88. **Ladakh-Kunawar.**—Notes on Moorcroft's *Travels in Ladakh* and on Gerard's *Account of Kunawar*, including a general description of the latter district. Published in the Journal of the Asiatic Society of Bengal in 1844.

89. **Tombs and Grave-stones**: p. 182.—No one save Lamas have tombs or grave-stones in Kunawar, but the heirs of a man of substance may in the Buddhist districts build a temple jointly to his memory and to the glory of an emanation of Sakya (Buddha).

90. **zJakpas—Kampas—Champas**: p. 182.—The zJakpas are a race of mounted robbers who infest the country between Leh and Lassa, but whose chief strongholds appear to be in the neighbourhood of the Mansarawar (Mânasa Sarovara) Lake. In zJakpas we may find the same root as in *Kuzzak*, a robber, and as in *Chuk*, a thief. [But (?) Ed.]

91. **Divine possession**: p. 187.—During certain ceremonies (corrupted ones indeed) Lamas are seemingly possessed with the divinity. I have seen one who was considered from his childhood as a *preseus divus*.

92. **Objection to taking life**: p. 187.—All Lamas refuse to take animal life, and some of superior sanctity observe their doctrine and also refuse to take vegetable life,—that is, they will not themselves cut down trees until they wither, or gather fruits or grains until they ripen.

93. **Fasts—Lamas**: p. 187.—All Lamas fast in the Hindu month Phâgun (February-March) on the 15th day of the moon. All good Lamas also fast twice in each month, but on these days they may eat raw fruits.

94. **Interment Customs—Lamas**: p. 188.—The bodies of Lamas are usually burnt, and in general, if not always, tombs called *dung-tungs* are erected over their ashes. But the bodies of priests of great holiness are sometimes cut in pieces and dispersed on the top of a hill or the surface of a barren plain as food for birds, and all such who are admitted to be of great purity and excellence are privileged to eat and drink out of the skulls of those whose bodies have been scattered to the winds, or they may have praying beads made of portions of the skulls of these good men.

Malte Brun, ii, 628, quotes Rubruquis as saying that in Thibet the people drink out of the skulls of their ancestors. This story may be an exaggeration of the present practice of the holiest Lamas.

95. **Deotas**: pp. 195-6.—*Deotas*, or spirits of the hills, are worshipped everywhere along the line of the Satluj. The people talk of demons of power greater than the *deotas*. From the 1st to 15th Mâgh (January-February) they are supposed to be absent in the upper air, soliciting the great gods to confirm or grant blessings. They can reward and punish in this life only, but not in the next. They are propitiated by sacrifices, and it is usual for the villagers to offer collectively a goat or a sheep when the crops appear above ground. When the grain is cut each house or family makes a similar offering. In some places an offering is made at this season of rejoicing on account of the birth then, or previously, of a male child. Offerings are made at any time to avert a particular evil, or procure a special blessing.

96. **Deotas—Mediators**: p. 195.—The *deotas* themselves occasionally desire that a sacrifice may be made through them to the greater gods to propitiate or appease these higher powers.

97. **Fortune-telling—odd numbers** [illegible] of a *deota* [illegible] declared by [illegible] istery. Fortunate days [illegible] are [illegible] certained, and generally [illegible] ther they will be fortunate or [illegible] priest to the temple, and [illegible] of wheat or barley. An odd number [illegible] tune, an even one the reverse.

98. *Priest-making*: p. 195.—The [illegible] tribe of the country. In [illegible] ministers is a Chamar or out-caste [illegible]

The will of the *deota* [illegible] generally ascertained as follows [illegible] the period of [illegible] the [illegible] red—the majority of the villagers [illegible] water only in the drinking [illegible] him to his temple by words and [illegible] chosen is miraculously [illegible] taking up the cup he is able to [illegible] although it contained nothing but water [illegible] may also declare his pleasure in this [illegible] one of his votaries with the power of [illegible] or unmarked by iron rod through [illegible] flesh.

It is the custom in one village [illegible] time to time after the death of the priest [illegible] wishes a successor appointed [illegible] upon the shoulders of the people, and if [illegible] heavily to the left he wishes the election [illegible] if to the right, he wishes it to take place [illegible]

The priest gets the skin and one-fourth of the animal sacrificed.

99. **Deotas—forcing an answer to prayer** [illegible] strictly speaking, the will of the *deota* [illegible] ascertained through his priest, but an [illegible] is sometimes made, and an opinion [illegible] from the reluctant god.

100. **Sacred Places—Manis.** [illegible] *cour*, p. 123. The *manis* consist of dykes [illegible] with numerous pieces of slate on their [illegible] with sentences in the *Uchan* (and [illegible] characters. *Aum mani*, &c., is the most [illegible] scription. There is often a pole or two [illegible] and sometimes a flag attached to it.

101. **Sacred Places—Chostens—Dungtens** [illegible] 199.—Gerard, p. 123; Moorcroft, ii, [illegible] *chokters* or *chokstens* are usually pyramids [illegible] by a large urn. They are of three colours [illegible] yellow—*lenkie*; blue or grey—*taikie*; white [illegible] termination *kie* is the word for image [illegible] *chokten* the Lamas place grain, pieces of [illegible] mularies or spells and I (Moorcroft) have [illegible] images in such as were ruinous. The *dungten* is the tomb of a Lama, or rather [illegible] erected over his ashes, or on the spot [illegible] burnt. They place in them [illegible] kinds of grain. Such *chostens* as I (Cunningham) [illegible] seen are square and flat-topped and [illegible]

102. **Sacred Places—Lapches**: [illegible] ard, 126; Turner's *Embassy*, [illegible] of houses and erected to the spirits of the [illegible] are square piles of stones called [illegible] juniper branches. Also on the road [illegible] heaps of stones with poles, rags, or flags [illegible] mystic words.

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RELIGION.

103. **Aspect of Hindu worship.**—Hindus ordinarily pray towards the sun. In the morning that will be to the east; but which way do they face if they worship at noon or in the evening? I am told also that some Hindus pray towards the north, and others towards the moon. What Hindus follow these customs, and why?—*Denzil Ibbetson.*

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104. **Tharus—phallic worship.**—In the Himálayan Taráí the Thárús of Oudh make a mound in front of their houses and fix on it a stick in the form of a *phallus* which they worship.—*W. Crooke.*

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105. **Nanda Devi—Durga.**—On Trisúl, one of the highest peaks of the Himálayas, resides Durgá under the name of Nandá Deví, and to propitiate her once in every 3 years the villagers north of the River Pindar (British Garhwál) assemble at her temple of Bhidání, a small uninteresting place situated in a hollow in the hills. Here also is a small lake, or rather pond, the water of which is used in the sacrifices, and has the usual property of cleansing the bathers in it from all sin for the time being. The pilgrims having assembled, prayers are offered up by the chief *pujárí* (priest) and 64 goats sacrificed, the heads and the four legs, or rather feet, (as they are cut off from the knee) being set aside for the goddess, and the rest taken by the villagers.

When the full ceremonies there have been completed a goat is selected and blessed by the officiating priest, and then taken higher up the hill to a level field, a short distance below the Trisúl mountain. A knife is then tied round its throat, and it is driven away towards Trisúl, watched by the eager eyes of the assembled people until it is lost sight of, to see if it goes straight to the mountain, because if it wanders from side to side the goddess is displeased, and the offering is not accepted. In such a case should any severe illness afflict any of the villages, or an unusually high death-rate occur amongst the flocks and herds, it is due to the displeasure of Nandá Deví. —*G. Dalziel.*

106. **Bala Shah—Lal Beg—Aronakarit.**—These are the two *Gurús* of the Chúhrás or sweeper caste. I find that in the Hoshiárpúr and Gujránwálá districts, Bálá Sháh is said to be the Bál Mík referred to in note 1. But who is Lál Beg? and why the Mughal title? Is it a misreading by Persian-writing *Munshís* for Bál Mík—*i. e.*, بال میک for لال بیگ which written in a fast running hand would appear to be similar?—*Denzil Ibbetson.*

[Lál Beg, owing to the ignorance of the scavenger classes, is the most obscure of all Indian objects of veneration. There is no doubt that his worshippers confound him with Bál Mík or Válmíki, but I have long been inclined to think that the word is for Lál Bhekh (*bhikshu*), the red (or saffron clothed) monk: Elliot, *Races, N.-W. P.* by Beames, vol. I, 32, *s. v.* Bhangí, says Lál Beg, is Lál Gurú, a name for the Rákshasa Aronákarit. But who was he? *Arona* is red—*i. e.*, *Lál.* It should be remembered that Lál Beg and the consequent title Lál Begí are used by whole classes who have no literary people among them.—ED.]

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107. **Musalman Evening prayer—Orientation.**—The fourth prayer of the Musalmán day, known in Arabic as *Sulátu'l-Maghrib* (the prayer at sunset in Persian as *Namáz-i-Shám* (evening prayer), in Pashtú as *Nmá-Kkhám* (evening prayer), is appointed to be said a few minutes after sunset—*i. e.*, after the orb of the sun has disappeared from view. It is a tradition that the object of Muhammad in fixing the time was to avoid any suspicion of his followers holding the Sabian tenets and worshipping the sun, as also to remove from them all temptation to orientation or sun-worship. This latter is the primary cause of the Hindu worshipping towards the *púrab* (east), and apparently of the Christians of the Greek, Latin, and even Reformed Protestant Churches bowing to the east at certain portions of their Church Service. The Jews, Semitic brethren of the Arabs, shared with them their abhorrence of orientation. See Ezekiel's horror-stricken vision.—*Ezekiel* viii, 16. —*T. C. Plowden.*

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108. **The Hare forbidden to Musalmans as an article of food.**—It was so amongst the Jews because (though I believe this is opposed to the actual fact) it chewed the cud (*Levit.* XI, 6; *Deut.* XIV, 7); also amongst the ancient Britons (Cæsar,

de Bello Gallico, Bk. v, cap. 13). It is so also amongst the Shí'ah sect of Musalmáns, though not specifically forbidden by the Qurán. I have heard the reason is, that the hare menstruates. But is that the actual fact? If so, is there a *sunnat* or tradition of Muhammad rendering its flesh unlawful on this account? Again, if so, why do not Sunís also eschew its flesh?—*T. C. Plowden.*

SOCIAL CUSTOMS.

109. **Tharus — Death-customs.** — When a Thárú (Oudh) dies his corpse is painted with vermillion and saffron and put for a night on the mound, always kept up in front of his house for his worship of the *phallus*; see note 104. All that night incantations are carried on to prevent animals from injuring the crops.—*W. Crooke.*

110. **Birth-customs—Parsis.**—The woman is brought to bed on a plain *chárpáe*, placed over a bare white-washed place in the room, in which nothing else is placed. Beyond it are spread carpets and the household furniture. Before cutting the umbilical chord money is placed on it and given to the nurse.—*R. C. Temple.*

111. **Exchange of pagris—Swearing friendship.**—Here is a curious application of the universal method of swearing eternal friendship and brotherhood by exchanging *pagrís*. One Morí, a Musalmán Ját, of Márí Díntala, Montgomery district, steals a bullock and is suspected of theft by the owner, one 'Atar Singh, a barber of Raka Chumán, Saráí Mughal, Lahore district. Finding himself suspected he offers to produce the bullock, but before doing so, in order to escape punishment, he makes 'Atar Singh exchange *pagrís* with him, as an earnest of his intention not to make a complaint.—*D. K. Homan.*

112. **Vendetta—avoidance of.**—A writer in *Blackwood's Magazine* (June 1883), reviewing Fitzjames Stephen's *History of English Criminal Law*, says:—"In the 23rd Canto of *Il Purgatorio* Dante writes: '*chi n'ha colpa creda che vendetta di Dio non teme suppe*,' in allusion to an old superstition, according to which it was believed that if the murderer ate a sop of bread and wine on the grave of his (supposed?) victim within 9 days of the murder, the right of vengeance was forfeited. To guard this right the relations of the murdered man watched his tomb to prevent the ceremony from being accomplished."

This method of avoiding a blood-feud was evidently of the nature of an ordeal, it being assumed that if the man was the real murderer and had killed the deceased wrongfully the sop would choke him. The collocation of bread and wine is apparently connected with the Holy Communion. Does any similar method of purging one's self by ordeal from the accusation of blood-guiltiness and so avoiding a blood-feud, exist among the races of our frontier?—*Denzil Ibbetson.*

113. **Saukan Mora.**—The *saukan morá*, or rival wife's crown, is a small wall-plate of silver worn as a locket by all classes round the neck of a subsequent wife married after the death of a previous one. It is put on at the marriage and worn till death. At the same time oil, milk, spices and sugar, are poured on the former wife's grave as a peace-offering. The *saukan morá* represents the dead wife, and all presents—clothes, jewels, &c., given by the husband to the new wife are laid upon it before being worn, with the formula "Honoured lady, wear this (dress, jewel, &c., as the case may be) first, and afterwards let this poor slave have your cast-off clothes."

At the Idu'l-fitr (end of the Ramzán fast) Muhammadan women always wear new clothes, but second wives invariably offer them first to the *saukan morá*.

The charm is worn as preventive of evil caused by the dead woman's jealousy, not so much of the new wife as of the husband. Illness or death of the latter soon after marriage is invariably put down to neglect of the *saukan morá*.—*F. A. Steel.*

114. **Birth-customs—Panjabi Musalmans.**—Among Musalmáns on the birth of a child some cutting instrument of iron, as a sword, knife or billhook, is tied to the bed, and remains there for the 40 days of defilement to keep away demons.—*F. A. Steel.*

115. **Hindu Titles of Musalmans.**—The Musalmán Gakkhar family of Khánpúr in the Hazára district (held by Cunningham to be the ancient Taxila) still retains the Hindú title of Rájá,—Rájá Jahándád Khán, a leading member of the family, who is now an Extra Assistant Commissioner in that district. The reason is, I believe, given in Wace's *Hazárá Settlement Report.*—*T. C. Plowden.*

[See Wace, pp. 26 and 57.—Ed.]

FOLKLORE.

116. **Storms—First-born Children.**—The Musalmans say that first-born children have the power of arresting storms by stripping naked and standing with head downwards and heels in the air—*F. A. Steel.*

117. **Evil Spirits—Charms—Garhwal.**—To guard against the influence of evil spirits, called in British Garhwál *shaitáns* and *bhúts* indifferently, the villagers take the whiskers of the leopard or tiger, nail parings, a root that can only be got from the Bhútiás, and some human ashes and bones from the Hindu burning grounds. These they mix and pound together, adding a little powdered *sindúr* (red lead). The concoction is then blessed by a Bráhman, who reads over it at the same time a few *mantras* (verses) out of a *jádú-ki-pothí* or book of magic. It then becomes a charm (*jantar*), and is put into a small casket (*távít*), made either of silver or copper, according to the possessor's means, and is then tied on the right upper arm or round the throat as a safeguard against evil spirits. Its use is mostly confined to small children shortly after birth.—*G. Dalziel.*

118. **Well-finding by Goats.**—Note 17. Precisely the same custom prevails in the neighbourhood of Thánesar, in the Ambálá district.—*J. M. Douie.*

119. **Well-finding by Goats.**—See note 17. This superstition appears to be universal in the Panjáb, at any rate it is so in the eastern portions of it. In Hoshiárpúr they say that no goat will go over the particular place where the well lies concealed when driven in that direction, but will turn aside.—*Gurdyal Singh.*

120. **Mendhi unlucky.**—Hunter, *Gazetteer of India, s. v.* Gujránwálá, says that the people consider the cultivation of *mendhí* or *mehndí* (henna or *hiná*) unlucky, as leading to the sudden death of the cultivator. I have either heard or read of the same superstition elsewhere also. Is it at all common among the Panjáb peasants? and what is the reason assigned?—*Denzil Ibbetson.*

121. **Donkeys.**—The reason a donkey is always in good condition is this. In the hot weather when he sees the grass all dried up, he thinks he has eaten it all; and in the rains when he sees it all green again, he thinks he has still to eat it all. So he is always satisfied.—*William Crooke.*

122. **Charms against Snakes.**—Among Sayyids and high class Musalmáns they say that when you see a snake you should say *bel, bel, bel*, and it will become blind. You should never call it by its proper name, but either *sher* (tiger) or *rassí* (string).

They also say that if the shadow of a pregnant woman falls on a snake it instantly becomes blind. —*F. A. Steel.*

123. **Omens.**—If you see a hairless man in the morning you will starve all day.—*W. Crooke.*

[When not otherwise stated, all Mr. Crooke's observation were made on the Awa Etate, near Jalesar.—Ed.].

124. **Village boundaries—Luck.**—In Oudh when the site of a village is selected it is marked off by stakes fixed at the four corners. They are worshipped on the day the revenue settlement of the village is complete, and then neglected.—*W. Crooke.*

125. **Burning houses to secure male issue.**—I am told that it is a common belief among Hindú women that if they burn down seven houses they will have a son, and that fires are not uncommonly due to the superstition. Can any one confirm the statement?—*Denzil Ibbetson.*

126. **Jammun—Kashmir—an unlucky name.**—Natives will not pronounce the name of Jammun early in the morning as it is unlucky, and to do so means a difficulty or delay in obtaining food for the day. They will say instead *Waddá Shahr*, Great City, or simply Kashmír. The superstition probably confounds the name of Jam (Yáma), the god of hell, with Jammun, the town and State. By the way, policemen are commonly called now-a-days *Jamdút* or *Yamdút*, messengers of hell (or death).—*R. C. Temple.*

127. **Lucky Numbers.**—All odd numbers are luckier than even numbers, because the latter are divisible, except 3, which is very unlucky. 2 and 4, though not lucky in themselves, are luckier than 3. 5 is very lucky because it is the odd number immediately following the unlucky 3. Never do a thing three times: do it rather two or four times. 3 is never used in charms unless they are intended to work mischief. Never make a present of three articles to a friend. Gifts made to a native nobleman should consist of 1, 5, 7, 11, 13, 15, 17, 21, 25, 31, 41, 51 or 101 articles, these being the luckier numbers. These are the numbers that should be chosen in giving rewards in rupees; and the number of pieces of clothing (*khilat*), horses, elephants, &c., given as rewards or as presents should be similarly regulated. 9 is neither lucky nor unlucky as it is an obvious multiple of 3. 19, 29, 39, &c., up to 99 are not particularly lucky as in the vernacular they are called one less 20, 30, 40, &c. (*unís, untís, untálís*, &c.).—*Gurdyal Singh.*

128. **Laddu bandhna.**—Herklots' *Qanoon-e-Islam*, p. 22, reprint, says "*laddú bándhná* (*alias* folding hands): when the child is about four months old in playing with his hands he frequently clasps them together. This action is construed into the child's forming *laddús*, consequently *laddús* (a

kind of round sweetmeat) are immediately ordered for the occasion. And after they have invited all the near relatives and offered a *fátiha* (prayer for success) on them in the name of the prophet, they are distributed to them, and after this they make merry." Does our nursery rhyme of "Patty cake, Patty cake baker's man" in any way reflect this ceremony? This Muhammadan ceremony may after all be but a relic of some older superstition, even as the Kaaba at Mecca is a relic of pre-Muhammadan paganism.—*M. Rivett-Carnac.*

CASTES AND TRIBES.

129. **Meos**—There is a caste called Meo, found on the upper Jamná and Márkandá, in the Karnál and Ambálá districts. They are Musalmáns and live by fishing, and in the rains by buying and selling mangoes. The name is said to mean *máchhíwálá* (fisherman), and they apparently know nothing of their origin. The Meus of Sahâranpúr (Elliot, *Races N.-W. P.*, Beames' Edn. I, 295) must be the same. The Collector showed them in the census of 1865 as coming from Riwárí. If this be true they must be the same as the Meos of Mewát. The only restriction upon marriage customs among the Meos of Ambálá is that two persons who have sucked at the same breast must not marry.—*J. M. Douie.*

[The Meún of the Firozpúr district along the Satluj (Ghárá) is a Musalmán fisherman: *Indian Antiquary XI*, 35. The Sanskrit word *mína*, Hindi *mín*, means a fish.—Ed.].

130. **Bargujar—Badgujar.**—What is the origin of this clan name? There are Bargújars among the Bráhmans, Rájpúts, Meos, and perhaps other tribes. I notice, too, that Bargújars are often found along with Gújars. Thus the Bargújar Rájpúts about Bhúndsí in Gurgáon border on villages held by Gújars, and there is at least one village there where Gújars hold the greater part and Bargújar Rájpúts the rest. Similarly, in Básdallá, near Púnahána, in Gurgáon, Bargújar Meos hold most of the village and Gújars the rest.—*J. Wilson.*

[The Badgújar Rájpúts are one of the 36 "royal races." Besides the *gots* (clans) above enumerated, there are Badgújar Boksás or Bhúksás, aborigines of the Oudh Taráí. The lower castes have probably taken a high Rájpút clan name to prop up a false claim to Rájpút descent. See Elliot, *Races N.-W. P.*, by Beames I, 21, 38-41; Tod, *Rájasthán* I, 46, 117; II, 364. The Adhaná Gújars also claim Badgújar descent. See Elliot I, 100.—Ed.].

131. **Kayanis—Gakkhars.**—Some of the Gakkhars are returned in the census of 1881 as Kayánís. This I am told was a mistake in writing, and that the word should be Kan'ání or Canaanite, as the better class of Gakkhars allege descent from Jacob and Joseph. Again, I am told that the Gakkhars do claim direct Kayán descent from Kai Káús, Kai Qubád, and Kai Khusrú, in common with the Chughatai Mughals and the Qizilbásh. Is there really any such claim to Kayání descent on the part of the Gakkhars? Kayání كياني can scarcely have ever been misread for كنعاني Kan'ání.

Again what is the origin of the word Kayán? Is it merely taken from the plural of the word *Kai*, which appears to be a title; and does it merely denote a dynasty? or if, as I am told, it is the name of a city, where is the city?—*Denzil Ibbetson.*

[The Gakkhars do appear to claim Kayání descent: *Calcutta Review*, Vol. LXXV, 272: Cracroft, *Settlement Report of Ráwal Pindí District*, §§ 171-181, 194, 312, 342. The descent is no doubt purely fictitious, just as is that of the neighbouring Dhunds, Dhaniáls, Jasgams and Kutríls to Arab descent, and the Satís and Khetwáls, respectively, to Persian and Greek. So also the Awáns allege Afghan origin: *Calcutta Review*, LXXV, 273-274: Cracroft §§ 218, 220-226, 342-346: *Indian Antiquary* XII, 150.

The word *Kai* is Persian, meaning great king: plural *Kayán*, whence the adjective *Kayání*. The words are especially applied to the great dynasty of ancient Persian kings, now known as the Kayání or Kaianians. I believe there is no place called Kayán.—Ed.].

GEOGRAPHY.

132. **The Jalandhar Dardhak.**—In Jalandhar the whole country to the east and north-east of Phagwárá is called the Dardhak or Dhardhak. The second part of the word is said to be from the *dhák (butea frondosa)*, which is locally called *dhak*, and which is the prevailing jungle tree. What is the meaning of the first syllable of the name? And what are the exact limits of the tract?—*Denzil Ibbetson.*

[It is to be noted that *dáru* is wood in Sanskrit, and that *dar* is a radical for tree in many languages. *Cf.* Modern Hindí *dár-chíní* and *dálchíní* for the cinnamon tree, and Sanskrit *dáru* cinnamon sticks.—Ed.].

133. **Gurgaon—local names for Tracts.**—*Arez* is the low lying country in *tahsíls* Núh and Firozpúr along the eastern foot of the range of hills which forms the western boundary of the Gurgaon district, the country flooded by the Landohá and the drainage of the higher country round. I think it is a Persian word meaning "moist land," but it is commonly used by the people in Gurgáon in contradistinction to *Bhayának* or the terrible lonesome country, *i.e.*, the *Bángar* (upland) tract of Palwal, Núh, Firozpúr, and Bhartpúr, east of the second range of hills which ends a little north of Pinangwán. The country west of the Firozpúr—Núh—Táorí Range of hills mentioned above is called the *Uparlí Dhárí*

upper land, or *Pahár Upar—i.e.,* above the hill. The country west of Riwárí is called by the Meos Ráth or Bíghautá. These names seem to represent two adjacent tracts of country in that direction, but my informants could not define their boundaries. The Ahírs of Nárnaul, &c., are supposed to live in Ráth or Bíghautá. An Ahír of Nárnaul, however, says he lives in Hírwátí or Hír-land, so called from the number of Hírs or Ahírs living there, and that Bíghautá is the country south-west of Riwárí, about Sháhjahánpúr, &c.—*J. Wilson.*

[اریض] Aríz in Arabic means, "fat, abounding in vegetation."—Ed.].

LANGUAGE.

134. **Afghan Points of the Compass.**—See Note 30. Among the Afghans the points of the compass are known to the peasantry in connection with their prayer ritual. Thus the north is *kkhai khwá* ,the right side, and the south is *kinr khwá*, the left side, from the fact of the Musalmán worshipper in Afghanistan turning to the west towards Mecca at his prayers. The west is on this account known as *Qibla khwá*, Qibla side (Mecca). The similarity of the above names with those employed by the Hindús, due regard being had to the fact that the Hindús worship towards the east and the Musalmáns of Afghanistan towards the west, is very striking.

The east in Pashtú is known merely as *Nwar khâta-ah*, the rising (of the) sun.—*T. C. Plowden.*

135. **Lam = Army = War.**—Lám is, especially among the camp-followers of the British Army, a common word in daily use for "campaign" as *jab main lám giá*, when I went to the war: *jab tak main lám men rahá*, "while I remained at the front." In the *Tárikh Makhzan-i-Panjáb*, 1868, by Ghulám Sarwar Lahorí, a well known author and poet, under the *nom de plume* of Haidar Lahorí, at p. 18, 3rd line from the bottom, occurs this phrase: *Jab chitthí Angrezí Laftanant-Gornar Mamálik Maghrabí Shumálí kí Nawáb ke nám bad ín mazmún pahunchí, ki fauj Angrezí ká lám sazá dení Mufsidon ke wáste Karnál men jama'hotí hai;* when a letter in English from the Lieutenant-Governor of the North-West Provinces reached the Nawab to this purport that the camp (*lám*) of the English army is being collected at Karnál for the purpose of punishing the mutineers. Fallon, *New Hind. Dict. s.v.*, says *lám* is the French *l'arme*, a brigade, and that *lám bándhná* "is to form a brigade," "to mobilize a force." How far is this foreign word in real use in elegant Urdú? Can any other quotations be given of it? It is of some importance to trace all such words in Urdú to their origin and first use.—*R. C. Temple.*

136. **Ogre—Ugrian—Orcus.**—(Note 41). Fleming, *Analysis of the English Language* gives: "*Ogre;* The Ogres or Ugrians were tribes north of the Ural, supposed to have some connection with Orcus."—*Stuart Beatson.*

137. **Hindu points of the compass.**—See Note 30. The Hindú term for the north is *uttar*, meaning the high. In Sanskrit the word means also the good and pure. The north is believed to be the home of the gods, and every streamlet flowing in the Himálayan regions has the virtues of the Ganges. The word *uttar* probably arose from the height of the mountains. There is no term answering to the word "left" applied to the north, because I fancy the left is understood to be inferior to the right, and such a term could not be applied to a region so holy to the Hindús.—*Gurdyal Singh.*

ARTS AND INDUSTRIES.

138. **Old Marble work.**—In this as in other branches of Panjáb art workmanship, it is desirable to find out where the Muhammadan ended and the Sikh began. The gradations are subtle, but there is a vast difference between the marble inlay new-wrought at Amritsar and that of Agra. Any facts bearing on this point would be most welcome. The difficulty of collecting them is much increased by the spoliation which seems to have been so common. Thus it is said that there was once in the Shálimár Gardens at Lahore a fountain of inlaid marble, similar in character to the small pavilion known as the Naulakkha in the Lahore fort, but of more delicate workmanship and of costly stones. A viceroy was sent from Kabul, who was reported to be rapacious and destructive; so the *málí* (gardener) in charge of the gardens covered the fountain with mud, and made it into the semblance of an ox-manger. This saved it for the time, but afterwards Ranjít Singh removed it. It seems clear that much marble-work was removed from various places, (Sháhdará near Lahore, and Chiniot in the Jhang district, are mentioned among others) to be used in the Báradarí (summer-house) in the Hazúrí Garden, near the Roshanáí gate of Lahore, and also, it is said, in the Darbár Sáhib (golden temple) at Amritsar. But in the latter building the greater part of the inlay is of the peculiarly flowing character of line the Sikhs gave to the art in adopting it, and it contains figures of men and creatures unknown in Muhammadan work.—*J. L. Kipling.*

LAW.

139. **The Right [illegible] Pre-emption—Vicinage.**—(See Note 32). [illegible] asked whether by tribal or general custor[illegible] act of vicinage is admitted as a ground f[illegible] ming pre-emption in the case of land.

I understand that the rule of Muhammadan law is that "a partner in the property sold, a participator in its appendages, and a neighbour," may claim the right of pre-emption in the order enumerated (Macnaghten's *Principles of Muhammadan Law*, 2nd Edn., p. 205).

Wherever Muhammadan religions and legal influences are strong I should expect to find this rule co-operating with rules derived from tribal or family descent. Evidence of the observance of the rule would, I think, be less open to question in the case of a tribe always Musalman before and since its immigration and settlement, than in the case of a tribe converted to Muhammadanism. The more primitive the tribe the more likely, I take it, that the order of claimants would be determined by kinship alone; in a more advanced condition of society, vicinage, which would naturally be a good rule when the tribe occupied a compact area and cultivating settlement had begun to foster the assertion of individual right, would come into play: lastly, the first pre-emptor would be the co-proprietor, whether his property were derived from inheritance or purchase, the nexus of contract thus becoming stronger than the tie of blood. I suggest this view for consideration only: I am not prepared to defend it as a final conclusion.

In the Saugarh and Dera Ghazi Khan *tahsils* of the Dera Ghazi Khan district the pre-emptors (according to the vernacular tribal statements of custom) are first the joint owners, and secondly, *neighbours*. See *Panjáb Customary Law*, Vol. II, p. 263.—*C. L. Tupper.*

PROVERBS.

140. Saying from Kasur.—

Ik chheká, ik peká,
Ik ungal páke vekhá,
Te ik Ráni khán dá dheká.
Some have part and some have all;
Some take when they find:
And some take by force.

The above is a free rendering; a literal or exact one being unintelligible in English. A *chheká* is a man who keeps his own tobacco but borrows his *huqa* (hooka): a *peká* who keeps tobacco and *huqa*: *ungal páke vekhná* describes the habit of feeling a *huqa*, and if it is warm, of taking it up and smoking it: *Ráni Khán dá dheká* (or *sálá*) is *lit.* Ráni Khán's son, a synonym for a bully, a man who takes what he wants by force: the *Khán* is often left out, and then the phrase merely means a prince of the blood or "royal favourite," who in India would naturally have unlimited power of purloining other's propert -*Ghulám Husain Khán.*

141. Panjabi Proverb

(1). *Akhin disse nán te náo* *gh Shah.*
His eyes are blind an s named King Lamp. (Bumptious.

(2). *Ag nún ái te gharbáran ban baithi.*
She came for fire and became mistress of the house. (Give him an inch and he'll take an ell).

(3). *Ag dá jaliá titáne te dardá hai.*
Burnt by the fire he fears the fire-fly.

(4). *Ag lagián khúh khatáuná.*
The fire is burning and they are digging the well! (Procrastination).

(5). *Anján vidyá pránán dá khán.*
A fool's knowledge is a danger to life.

(6). *Ap tán galián, Báhmnán, jujman ví gáli.*
In ruining yourself you have ruined ... (*Lit.* in injuring yourself, Brahman, you have injured your client).

(7). *Annon karn kwan kapáhon vatián.*
Making good flour into bad and ... cotton into candle wicks. (An ... worker, bad house-wife: women's proverb).

(8). *Anhán vande shirinin mur ghir apnián ...*
The blind man distributes his sweets among his own relatives (nepotism).

(9). *Anhin kukkri khaskhas da choghá.*
Poppy seeds (unsuitable food) to a blind fowl. (Pearls before swine).—*Aya Singh.*

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143. History—Tarikh Farman-rawan Awadh, in Urdú, by Munshí Rádhe Lál, published by Nawal Kishor in 1878, pp. 42.

CONTENTS.

(i). Early History of Oudh from various sources.

(ii). A brief account of the once powerful aboriginal race of the Bhars from old tradition.

(iii). Short notices of the native rulers and kings of Oudh.

(iv). Geographical notice of Oudh under British rule.—*R. C. Temple.*

EXTRACTS FROM NATIVE AUTHORS.

MAKHZAN-I-PANJAB.

144. **The Gohana Lake**: p. 9.—This lake (*jhil*) is situated 50 miles north-west of Dehlí, near Gohánà, and its waters spread over 50 miles in the rains. That part of the Dehlí canal which ran towards Rohtak went near it, and when 'Alí Mardán Khán was making the canal and ran water into it, the water spread over the low ground by Gohánà in a regular flood, inundating and destroying a town called Lálpura.

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145. **The Kiratpur Lake**: p. 10.—Situated near Kíratpúr (Hoshiárpúr district) and well shaded with mango trees. The Hindús consider it very sacred, and have a fine temple on its banks. It is filled with fish and covered with water-fowl, but the Hindús will not allow them to be touched.

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146. **Old Historical Records**: p. 12. There are no trustworthy records of the old Panjáb Rájás, owing to the destruction of thousands of libraries belonging to the Hindú kings during the raids perpetrated by the Ghaznavide and Ghorí rulers. The old books were destroyed, while the new ones give but hearsay accounts and are of no value.

[It is a very common statement in the plains that the Muhammadans destroyed everything, and in the hills that the Gurkhas did so.—Ed.].

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147. **Sultan Ibrahim Ghaznavi**: p. 12.—(The fourth of the Ghaznavides) attacked the Hindús with great fury, and after a succession of victories took with him a *lákh* (100,000) of Hindú prisoners on his departure.

[This statement gives colour to the common traditions as to descent from prisoners returning from captivity with the Ghaznavides.—Ed.].

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148. **Sultan Shahabu'ddin Ghori**: p. 13.—His titles were Abu'l-Muzaffar Mu'izzu'ddín Muhammad Bin Baháu'ddín Sám Ghorí.

He was succeeded by Sultán Qutbu'ddín Aibak Lakhbakhsh.

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149. **Akbar**: p. 13.—As soon as Akbar ascended the throne Hemún Baqál, the General of Muhammad 'Adalí, at the head of a large army, got possession of Agrá and Dehlí, but was dispossessed and slain by Akbar with an army from the Panjáb after a severe battle near Pánípat.

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150. **Jahangir**: p. 14.—His wife Núr Jahán Begam, the daughter of Ghiásu'ddín Tuharání, obtained such power over the King's mind and made her influence so felt that the King ruled merely in name. She it was who made all the arrangements for the conduct of the imperial government. Her father Ghiásu'ddín was prime minister and ruled the whole country. He was known as a wise, affable, generous, free-handed, and gentle governor. He governed 21 years, and died at last in Kashmír of asthma.

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151. **Shahjahan**: p. 14.—On the day this prince ascended the throne he gave away 72 *lákhs* of rupees (£720,000!) in charity, and on the next New Year's Day (*naúroz*) he gave a *karor* and 80 *lákhs* of rupees (£1,800,000!) to the priests (*'ulamá*) and mendicants (*fuqrá*). He abolished the old practise of bowing down to the ground before him (introduced by Akbar).

He built the Mumtáz Mahil at Agrá (usually incorrectly called the Táj Mahál, or, shortly, the Táj).

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152. **Aurangzeb—Bastania**: p. 14.—In the time of Aurangzeb there was a woman named Bastániá, who with 20,000 men attacked the Emperor and got as far as Agrá which she took, but was afterwards defeated and slain.

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153. **The Mutiny—Native view of its cause**: p. 16.—It was in the time of Abú'z-Zafar Bahádur Sháh that the mutineers of the British army said that their cartridges were greased with the fat of pigs and cows for the purpose of making Muhammadans and Hindús into Christians. Their officers told them not to bite the cartridges with their mouths, but to tear them with their hands. They, however, remained suspicious, and on the 10th May 1857 the Mutiny broke out in 3rd Cavalry and 11th and 20th Regiments at Merath (Meerut).

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154. **Bahadur Shah**: p. 17.—This was the last of the Chughatai kings, and he died in poverty in Burma.

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155. **Jhajar Family—Mustafa Khan Bharech**: p. 17.—The rulers of the Jhajar state were by descent Bharech Afgháns (Patháns), and came from Soráwak (south of the Pishin). The first of them, Mustafa' Khán Bharech, came over in the time of Muhammad Sháh (1720-1759 *A.D.*) and served under 'Ali Tazdí (should be Wardí) Khán, Mahábat Jang, Governor of Bengal and 'Azímábad, and there obtained the title of Nawáb. However, he eventually rebelled against his master and was defeated and slain.

156. Jhajar Family—Murtaza Khan Bharech: p. 17.—Mustafa' Khán's son, Murtaza' Khán, joined Abu'l-Mansúr Khán, Safdar Jang, viceroy of Awadh and Iláhábád (about *A.D.* 1750), and served him and his son Nawab Shujá-'uddaula for a long while, but left that service in the time of Nawáb Asafu'ddaula, *alias* Mirzá Márí, and went to Dehlí with 5,000 horse and took service with Najaf Khán (about 1775 *A.D.*), and obtaining a *jágír* (estate) in Rohtak district.

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157. Jhajar Family—Succession: p. 17.—Murtaza' Khán was succeeded by his brother Ghází Khán, and successively by his sons Isma'íl Khán, Najábat 'Ali Khán and Bahádur Khán, who kept their position, and when Mádhojí Ráo Sindhiá got possession of Merath and Dehlí (1790 *A.D.*), he upheld them in their possessions. Ghází Khán was killed in the war with the Kachhwáhás (1800 *A.D.*); Najábat 'Ali Khán did good service when Lord Lake came into these parts and obtained a *sanad* (letters patent) in recognition, on 14th October 1883, by which he obtained Chaunpat, &c., in *jágír* (fief); and Jhajar, Dádú, and Bahádurgarh were given him in lieu of his possessions in the Rohtak district. When Jaswant Ráo Hulkar attacked Dehlí, Faiz Tálib Khán, brother-in-law of Najábat 'Ali Khán, was wounded, and so Lord Lake added Pataudí (1805 *A.D.*). Afterwards the whole of these possessions were exchanged for the perpetual possession of Jhajar, Nárnául, the fort of Kántí, &c.

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158. 'Abdu'r-Rahman Khan of Jhajar—Mutineer: pp. 18 *ff*.—The account that follows is given at some length as it is the native view of this Nawáb's proceedings during the Mutiny, though it appears to be mere special pleading, and differs considerably from the official account.

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159. 'Abdu'r-Rahman Khan of Jhajar—Mr. Metcalfe: p. 18.—'Abdu'r-Rahmán Khán, great grandson of Najábat 'Ali Khán, a man of generous and enterprising temperament, joined the mutineers from fear and tried to serve both parties. In his time Mr. Metcalfe, Joint Magistrate of Dehlí, and an officer of the Customs Department, fled to Jhajar, but the Nawáb did not protect them openly. He sent them to the Fort of Jhojakdás, and told the officer in charge to look after them. Some scoundrels, however, sent a horseman without the Nawáb's knowledge to the officer to tell him not to keep the runaways. He showed them the order, and they went on vowing vengeance. The Nawáb was very grieved when he heard of this, but he was unable to follow up the fugitives.

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160. Aid from Jhajar demanded by the English—No response: p. 18.—The Lieutenant-Governor of the North-West Provinces wrote to the Nawáb to say that the English forces were collecting at Karnál to punish the mutineers, and requested him to bring his own forces with him. He intended to do so, but the leaders were un[willing], and so he did nothing. Mr. William F[ord], Collector of Gurgáon, asked for 200 horse and [a] regiment and two guns to overawe the Meos (*Me[wátíán]*). The Nawáb ordered these to go, but owing to the irregularities of Shámú Singh, their lead[er], they quarrelled amongst themselves and arrested him. Next day with the greatest difficulty the horse were started off, but they stayed at Farrukhnagar, where they heard three days afterwards that Mr. Ford had gone away, so they went back to Jhajar.

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161. Mutiny—Ladies' escape to Jhajar: p. 19.—Meanwhile several ladies escaped from the mutineers at Dehlí and reached Jhajar, and were sent to Fort Kánaundh, where they remained till the fall of Dehlí.

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162. Mutineers attempt to seize Jhajar: p. 19.—On the 8th of August 1857 Am[jad] 'Ali, a leader of the mutineers, reached Jha[jar] and produced an order from the Emperor [of] Dehlí demanding 5 *lákhs* of rupees and milit[ary] help. The Nawáb promised them. Fifteen da[ys] afterwards Amjad 'Ali came again and deman[ded] the money, and Muhammad 'Azím, a p[rince] (*sháhzádá*) came to Báolí (in the Jhajar St[ate]) and began to collect the revenue, but the Nawáb showed fight, and they had to fly.

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163. Fall of Delhi—Nawab helps the English: p. 19.—On the 14th of September [1857] orders came from the English authorities a[fter] the fall of Dehlí to arrest the mutineers, and the Nawáb gave great help.

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164. Akbar 'Ali Khan of Pataudi: p. 19.—General Dick Lawrence, Mr. John Metcalfe, Joint Magistrate of Dehlí, Mr. William Ford, Collector of Gurgáon, and Captain Harrison, &c., with a company of Europeans, 3,000 troops [of] the Jammun (Kashmír) Mahárájá and 1,000 troops of the British Government, reached Pataudí (Jhajar State) on the 7th of October 1857. Akbar 'Ali Khán, the Chief of Pataudí, had suffered much from the rebels, but had not joined them, he was allowed to hold his lands. The force then moved to Riwárí after Tullá Rám, [a] mutineer, but he had run away.

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[1]65. British refuse to see the Nawab [of] Jhajar: p. 19.—When the British force w[as at] Pataudí the Jhajar Nawáb arranged for the supplies, and went with 60 or 70 horse to m[eet]

them, but did not succeed. He was told they were going to Dádrí, and would see him on their return at Jhajar, so he went to Jhajar.

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166. **Arrest of the Nawab of Jhajar:** p. 20.—At Jhojakdás (in the Jhajar State) the Nawáb was summoned to the British camp to come with a retinue of 15 or 20 men. 'Abdu's-Samád Khán and Ibráhím Khán, the Nawáb's councillors, advised him not to go, as they did not think it safe, since the Nawáb had helped the Dehlí mutineers. They thought the summons merely meant an arrest, as the British had refused to see the Nawáb at Pataudí when they were waiting for reinforcements, and now that they had got them they had summoned him to them. They advised the Nawáb to fly, because if the British intended to be peaceful they would not have brought 10,000 men with them. However, he did not listen to them, and went with a small retinue to the British camp, where he was arrested, and shown a letter from Mr. Saunders, Commissioner of Dehlí, which said, that as he had shown no loyalty during the Mutiny his territory was confiscated, and his trial for high treason ordered to take place at Dehlí. The Nawáb was then made to send an order to his people, directing them to make over everything to the English.

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167. **Trial and Execution of the Nawab of Jhajar:** p. 20.—The Nawáb's trial lasted two months, and he was convicted of mutiny and high treason by the Court, and condemned to be hanged. His sons were sent for, and the death warrant read to him on the 30th of December 1857, directing him to be hanged on the next day, Wednesday, at 4 P. M. He was accordingly hanged at that hour at the Dehlí Kotwálí. His personalty, to the extent of a *karor* (1,00,00,000) of rupees, was confiscated.

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168. **Ibrahim Khan—Mutineer:** p. 20.—Ibráhím Khán (of Jhajar) was hanged at Dehlí.

TARIKH-I-PANJAB.

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169. **Miracle—Nanak's largesses to faqirs:** p. 8.—Bábá Nának's enemies reported to the Nawáb Daulat Khán (Lodí of Sultánpúr, Jalandhar district) whose steward he was, that he was squandering all the money and goods entrusted to him. The Nawáb imprisoned his brother-in-law Jai Rám who was his surety, and sent for Nának. Accounts were taken, and twice the quantity of articles and money delivered him were found to be in his charge. After this Nának went on squandering his money on *faqírs*, and again his accounts were taken. This time three times the amount was found with him. After this he had free leave to give as much as he chose to *faqírs* without accounting for it, but Nának being disgusted at his accounts being twice scrutinized left the Nawáb's service.

[This is said to have taken place in *St.* 1540 or *A. D.* 1483.—Ed.]

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170. **Baba Nanak's Travels:** p. 9.—Nának spent 24 years in visiting saints and sacred places in foreign countries.

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171. **Nanak's son—Udasi faqirs:** p. 10.—Nának had two sons (*sáhibzáda*) born at Derá Nának (Nankáná, Talwandí) called Sri Chandar (or Chand) and Lakhmí Dás (or Chand). Sri Chandar became a *faqír* and founded the Udásí order, who wear long hair, which they tie up like a turban, using it instead of one, wear no drawers (*kachh*), but only a loin-cloth (*langotí*), a hand breadth wide and a yard long, rub ashes over their bodies and never shave.

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172. **Nanak's death—Date:** p. 11.—Nának died on the 10th Asauj (September-October). *St.* 1599, *H.* 993, *A. D.* 1538.

[*St.* 1595 is right.—Ed.].

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173. **Nanak's Burial—Quarrel over his body:** p. 11.—Since Gurú Nának affected the society of Hindús and Musalmáns alike there was a great quarrel at his death because the Hindús wanted to burn and the Musalmáns to bury him. The Musalmáns considered him a god-fearing *faqír*, whose sayings were in strict accord with doctrines of the Qurán and the traditions (*hadís*), and that therefore he should be buried, and the Hindús said that as he was born in a Hindú's house and was a Hindú he should be burnt according to their rights. The quarrel went as far as the free use of swords; but some good and worthy men then interfered and would have settled the matter thus: that the body should be neither burnt not buried, but be enshrouded and set afloat in the River Ráví. The Musalmáns, however, would not agree, and rushed furiously into the house where the body was, but on lifting up the shroud they found the body gone, and saw nothing but a few scented flowers lying under the shroud. They were very much ashamed and wanted to bury the flowers in the shroud, but meanwhile the Hindús had turned up in great numbers and tore away half the shroud. And the matter ended by the Musalmáns burying their half the shroud and the Hindús burning their half.

[This seems to mix up the legends of Nának and Kabír.—Ed.].

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174. **Guru Angad—Lahna:** p. 12.—Gurú Angad's real name was Lahná Khatrí of Khandúr (Khadúr) on the banks of the Biyás (in the Jalan-

dhar district). He used to worship the Deví of Kángrá (Durgá, Jwálamukhí), and was in the habit of going yearly on foot to visit her shrine. On one of these expeditions he met Gurú Nának at Kartárpúr (Jalandhar district) and followed him.

175. **Miracle—Angad—Nanak—Devi**: p. 12.—The time for his yearly visit to Deví arrived, and Angad asked Gurú Nának's leave to go. Nának did not wish him to go, saying, "if you wish to visit Deví, she will come *here* in the kindness of her heart."

Ahl-i-qismat apne ghar baithe hí daulat páenge :
Yár ghar á jáegá, to dhundne kyún jáenge ?

The fortunate become rich (idly) sitting at home:
When the friend comes to thy house, why go to seek him?

Then Nának told him to shut his eyes and to see with his mind's eye. Lahná (Angad) shut his eyes at once and saw Deví before him, and she spoke very kindly to him, and said, "visiting either me or Nának is the same thing. Visit him and come not to Kángrá."

[This is probably a late tradition as Nának's teaching was opposed to the worship of Durgá, &c. It is more in accordance with the tenets of Gobind Singh.—Ed.].

176. **Saying—Angad's life**: p. 13.—

Jo koi áyá hai beshak jáegá :
Khák men ákhir thikáná páega ?

Who comes will surely go,
And rest in the dust at last.

177. **Angad—Dates of life**: p. 13.—Gurú Angad was born *St.* 1561 (*A. D.* 1504), and died *St.* 1609 (*A. D.* 1552).

TARIKH-I-MAHMUD.

178. **Defeat of Anandpal**: p. 149.—All of a sudden the elephant of Anandpál took fright at the report of the matchlocks and the smell of the gunpowder (!) and turned and fled. Their troops thought the Rájás had taken to flight, so they at once beat a retreat. 'Abdu'llah Táí with 5,000 or 6,000 Arab cavalry, and Arslán Tázib with 2,000 Turk, Afghan, and Ghilzai cavalry, pursued the routed army for two days and two nights, killed 8,000 infidels, carried off elephants and plunder, and presented themselves before the Sultán.

179. **Nagarkot attacked**: p. 149.—After this the Sultán, to add strength to the religion of the prophet, determined to wage a religious war with the infidels of Nagarkot (in the Kángrá district) and destroy their temples. He accordingly advanced on it. At that time the above fortress was known as the fortress of Bhím (one of the Pándavas). When the Sultán arrived before it he ordered it to be invested, and committed great slaughter amongst the people in the vicinity.

180. **The Treasury at Nagarkot**: p. 15-—The fortress had been constructed in the t[ime] of Rájá Bhím, on the crest of a hill, and [the] Hindús used to call it Makhzanu's-Sanim[…] or the Treasure House of the gods. The ki[ngs] of the surrounding countries were in the h[abit] of sending to it gold, silver, pearl, rubies, […] and other articles, as they thought that b[y so] doing they were making a provision both for th[is] world and the next. There was more w[ealth] collected in that fortress than had ever been c[ol]lected together in the treasury of any king (!)

181. **Fall of Nagarkot**: p. 150.—Inasmuch [as] the fortress was devoid of valiant men of war […] there were no persons in it except Bráhmans […] the third day they opened the gates of the fort […] came and made their obeisance to the Sultán.

182. **Booty at Nagarkot**: p. 150.—Seven hu[n]dred thousand pieces of gold, 800 *man* of vessels [of] gold and silver, 200 *man* of pure gold, 20[…] of silver without alloy, 20 *man* of jewels of de[scrip]tions, which had been collected together since [the] time of Bhím and had come into the custod[y of] his civil officer, fell into the hands of the S[ultán]. (This account must be quite fabulous, as the […] value of the gold and silver enumerated would […] over 16 millions of money, without estimating […] jewels).

183. **Mahmud's Sixth Expedition**: p. 15[…] The Sultán went that self-same year (*A. D.* 10[…]) a second time from Ghazni to Multán and […]quered that country by force and strength [of] arms. He put to death several of the Karám[…] (see note 66) and heterodox, and cut off the ha[nds] and feet of a great many. He also led Dá[…] bin-Nasír into captivity, and took him along [with] him to Ghazni, and confined him in the fort of Ghor, where he died.

184. **Mahmud's Seventh Expedition**: [p.] 152.—In the year 402 *H.* (1011 *A. D.*) he [pro]ceeded to Thánesar (in the Ambálá district), w[hich] is one of the countries of Hindustán, because [some] one had said to him that Thánesar, in the [opi]nion of the Hindús, was unrivalled, like M[ak]ka the Noble, and that there was in it an [an]cient temple in which the Hindús had set [a] great many idols; that the chief idol among them bore the name of Jagsúm (? Jagatswámi, the modern Síva Chaturmukhá), and that it [was] the belief of these infidels that this idol was c[…] with the universe.—*T. C. Plowden.*

[Thánesar was a kingdom in the time of Hwen Thsang […] century *A. D.*—Ed.]

FOLKLORE FROM DIFFICULT SOURCES.

CUNNINGHAM'S LADAKH AND KUNAWAR.

185. **Sacred Places—Darchas:** pp. 198, 199.—Gerard 126. At the corners of most Tartar houses is a pole to which a flag, painted with "*aum mane*," &c., is attached with a tuft of black yak's hair above. It may have the same root as the Hindí *dhajjá* (?) of similar import. These flags may also have some connection with the former condition of the people as marauders and dwellers in tents. The flag surrounded by the long hair of the horse or yak form the usual standard and adorns the formidable spear of the nomad warriors of this age.

186. **Marriage Customs—Betrothals:** p. 204.—The Bhútí custom requires that the parents of the young man should go three several times to the house of the girl's father and offer a piece of silk and some wine: if they are accepted a first and a second time the marriage is understood to be agreeable to the parents of the girl; if accepted the third time the betrothal is complete, and is considered binding.

187. **Gold-finding unlucky:** p. 219.—Moorcroft, ii, 364. The province of Chantan or Jangtang produces gold in considerable quantities, but the search after it is discouraged by local superstition. Local superstition says that pieces of extraordinary size belong to the spirits of the spot and should not be removed.

188. **Ears of Grain suspended:** p. 246.—Gerard, p. 98; Moorcroft, ii, 317-18. The top of the wooden pillars of the houses of the peasantry is encircled by a band of straw and ears of wheat. It is the custom to consecrate the first handful of the last year's crop to a spirit which presides over agriculture, and these bands are thus deposited.

The Tartar husbandmen have a custom, similar to that of some of the Scotch farmers, of pasting three ears of barley outside their doors.

Bunches of ears of barley, always an odd number in each bunch, are hung up before images, and I understood that in Pitti itself bunches were similarly hung up in the houses.

189. **Silken Scarf—Exchange—Presentation:** p. 247.—Turner's *Embassy*, pp. 72, 233. Hutton's *Kunawar*, *J. A. S. B.*, 1840, p. 571. Equals exchange scarfs or smaller pieces of silk; inferiors present them as they approach: superiors bestow them when they dismiss. The Bhútí custom is invariably to send a scarf with a letter and under the same cover.

MADDEN'S SHATUL AND BURAN PASSES.

190. **Shatul and Buran Passes—Himalayas.**—Diary of an excursion to the Shátul and Búran Passes over the Himálayas in September 1845, by Captain Madden, Bengal Artillery. Published in the *Journal* of the Asiatic Society of Bengal for 1846. This journey took Captain Madden into the territories of the Rájá of Bisáhir, north of Simla.

191. **Bisahir Custom—Annual dance to the gods.** *J.A.S.B.*, 1846, p. 86.—The Mahant or Chief Gurú of Bisáhir resides here (Kúru Kothí). During the day (8th September) a general assembly of the mountaineers took place under the Gurús' auspices for the purpose of dancing round their gods. These, well gilt, appear to be aired once a year, and were deposited in litters beneath the trysting tree in the village square, round which the people formed themselves, men and women apart, into seven squares, single rank of eight or ten each, holding each other's hands extended behind their backs: then by a curious and by no means inelegant step, or set of steps in excellent time, they gradually completed the circuit, the movements being combined with others to the front and rear with repeated bowings in concert to the deities.

192. **Bisahir—Peculiarity of Speech:** p. 87.—These mountaineers *invariably* convert *s* into *sh*. They have also retained in common use a great number of Hindí words which are *seldom* heard in the plains.

193. **Plants—Folklore—Manna Kaswal—Birm Kaunwal:** p. 94.—Several interesting plants occur here (Dudách): the *aplotaxis gossypina*, clothed in dense wool, raises its conical form everywhere on the rocky rubble, resembling a vegetable spectre. It is called Kasbal, Manná Kaswál, and Bhut-pesh, and is offered to the gods, "who have evinced their care and favour by clothing it so warmly, exactly as they protected the yak and alpine goat with a thick waist-coat of *pashmíná* (wool)." Another *aplotaxis* (Birm Kaunwal) is defended by another contrivance. The leaves are gradually converted into large, yellowish, transparent bracts and enclosed the colts' foot-like blossoms as if in a head of cabbage. It is also sacred.

194. **Votive Pillars:** p. 97—The *kál* or semi-circular summit of the (Shátul) Pass is on its whole extent furnished with numerous piles of stones called *shugárs* or *thuás*, the "Ebenezers" of grateful and successful passengers.

195. **Votive Flowers:** p. 97.—Our men had provided themselves with stores of flowers, chiefly the *kaunwal* and *manná kaswál* and musk larkspur, which they tied in long garlands and with which they decorated the pillars (of success).

196. **Votive Rags:** p. 97.—On our return by the Rúpin Pass each man tore a small portion of his clothes, a custom universal in these mountains, where we observe a bush or tree on each more eminent pass ornamented with native rags of all colours, precisely similar to those about holy wells, &c., in Ireland.

197. **Votive Pillars:** p. 98.—The right or eastern portal of the Shátul Pass is formed by a pinnacle of rock 1,500 feet high and 17,000 feet above the sea, visible from Dudách: it is called Dhanír-ká-thúá after the *mukhid* (headman) of Rol, who bribed a bold adventurer with Rs. 100 to scale it and erect a pile of stones in honor of the *deotás* and himself.

198. **Altar horns: p. 110.**—At the village of Sanglá is a temple adorned, as usual in these parts, with many heads and horns of wild sheep, deer, &c. Some of them belonging to an animal called *kin*, *(s)kin* or *siking* (ibex) are of monstrous dimensions. The very general practise of decorating temples with horns, which prevails even among the Muhammadans of the Hindú Kúsh reminds one of the expression "horns of the altar" among the Jews, as well as of the altar of Apollo at Delos, which is reported to be wholly formed of them. There is perhaps a reference to the rays of the sun, which are denoted in Hebrew by the word *kiran*, which also expresses "horns." Hence when it is said "Moses' face shone" the vulgate chooses to render "was horned." And the Italian painters have ever since represented the prophet with horns, like Alexander the Great (Zu'l-Karnain).

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199. **Going with the sun: p. 112.**—Raldang is Kunáwari for Mahádeo. The legend is that the Raldang mountain is a chip of the true Kailás brought here (to Sanglá) at the desire of an ancient king and penitent. It is considered meritorious to perambulate the mountain, keeping it always to the right, exactly as cairns, &c., are circled in Scotland and Ireland (see note 78), and for the same reason, because the sun goes round the earth in this direction. I have seen a Sikh soldier go through exactly the same ceremony at a shrine near Makhowál Anandpúr (Hoshiárpúr district).

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200. **Praying-machine Shrines: p. 113.**—At Sanglá is first met the petty shrine called *chostán* by the Buddhists: in one of the four sides a small cylinder revolves on an axis, which the passenger puts in motion.

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201. **Yaks' tails—Pashas of three tails: p. 113.**—At Núrú Bássá we met a herd of yaks which supply the *cháurí* (fly-flap). In Tibet, or the neighbouring districts of Turkistan, we have thus the origin of the Páshás of one, two, three or many tails, who once carried terror over Europe.

HUTTON'S ZOOLOGY OF KANDAHAR.

202. **Kandahar and Neighbourhood.**—Rough Notes on the Zoology of Kandahár and the neighbouring districts, by Captain Thomas Hutton, with Notes by Edward Blyth, Curator of the Asiatic Society's Museum, Part II, published in the Journal of the Asiatic Society of Bengal, 1846.

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203. **Porcupine—Unlawful food.**—*J.A.S.B.*, 1846, p. 136.—*Hystrix cristata*, common porcupine, the *sahí* of India. I once asked an Afghán if he would eat one, and he replied with a start of astonishment: "look at the animal's feet: do you not perceive the similitude to your own?" He then informed me that there had lived a race of men so exceedingly wicked that God at length laid his curse on them, and changed their forms to that of the porcupine obliterating all trace of the human form except the feet as a warning to other evil-doers. The hollow quills which form a tuft on the tail are said to be used for the purpose of carrying a supply of water. These, however, appear to be to give warning of approaching danger, and to alarm an assailant, as they emit a loud rattling noise when shaken.

204. **Wild Ass—Castration of Enemy:** p. 145.—*E... hemionus, gorkhar*, or wild ass. It was said that ... stallions of the wild ass were very seldom met ... because as soon as the young one was born, the ... stallion immediately castrated it with its teeth.

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205. **Mr. Blyth's Note: p. 146.**—Aristotle, as qu... by Colonel Hamilton Smith, remarks of the com... ass, that the more powerful males thus attack ... weaker: "*Tamdiu illum persequuntur donec assum... inter posteriora crure inserto testiculos ejus evellant.*" ... for this reason, observes Colonel Smith, it is ... dangerous to allow a male ass to pasture on the sa... field where there is a stallion. With the gorkhar, ... with the ass, the males fight with the teeth rather than with the hoofs: nor are they the only animals which evince a propensity of gelding their antagonists. Dr. Bachman relates the same of certain American squirrels, and I have observed it in shrews.

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206. **Sheep—First Milk injurious:** p. 160.—Wh... the lambs are born the mother is milked to prevent the lamb from tasting the first milk, which the A... reckon to be injurious. The reverse is the op... in Europe.

MADDEN'S PINDRI GLACIER.

207. **Pindri Glacier—Kumaun:** Notes of an ex... sion to the Pindri Glacier (in Kumáun) in Septe... 1846 by Captain Madden, Bengal Artillery, pub... in the Journal of the Asiatic Society of Bengal, 18...

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208. **Kumaun—Katpatiya—Cairns:** *J.A.S.B.*, ... p. 228. Two miles on from Kálimath a cairn, ca... *katpatiyá*, occurs on the left hand. These heaps ... stones are raised where three streams meet, many ... people considering it meritorious to add a stone ... custom well known to this day among the Celtic t... of Western Europe.

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209. **Jaipur—Salute on bringing in candles:** p. ... One is constantly struck in India with the identi... the custom and ideas of its population with those ... Europe, ancient and modern. A few years since, at ... Jaipúr Darbár, the sitting was prolonged to so late ... hour that it became necessary to introduce lights ... which all the chiefs got up and saluted each other, ... if they had met for the first time in the morning. O... of them told me it was a common custom. Thirlw... incidentally mentions the very same thing as hav... been usual amongst the ancient Greeks.

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210. **R. Sarju—Legend:** p. 233.—The Bráhmans h... a legend that the Sarjú could not find its way thr... the mountains till the present channel, a devious ... enough, was opened by a Rishi, ever since which ... bathing here (Bágesar) is justly considered nearly ... efficacious in removing sin as the pilgrimage to ... náth itself.

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211. **Confusion of Creeds—Islam—Hinduism:** ... —It is an extraordinary instance of an attempted ... of the creeds of Brahmá and Muhammad, that ... Bráhmans of Bágesar, in relating the legend of ... identified Mahádeo with Bábá Adam, and his wife ... biatí with Mámá Hawwá or Mother Eve.

No. 3.] DECEMBER 1883. [Vol. I.

Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

EDITED BY

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Panjab Notes & Queries.

A MONTHLY PERIODICAL.

VOL. I.] DECEMBER 1883. [No. 3.

RELIGION.

212. **Bhairon.**—The name means the terrible ne (Sanskrit, *bhairava*). His worship is connect- d with that of Siva, and he is regarded as Kálí's ttendant or servant. He is worshipped under nany forms, but I have only ascertained the ames of five of these, which I note below:—

(1). Kál Bhairon—*i. e.*, he who frightens death.
(2). Bhút Bhairon—*i. e.*, the driver away of evil spirits.
(3). Bhattuk Bhairon—*i. e.*, the child Bhairon.
(4). Lath Bhairon—*i. e.*, Bhairon with the club.
(5). Nand Bhairon.

Outside a temple of Siva at Thánesar, Ambálá District, there is a picture of Kál Bhairon. He s black, and holds a decapitated head in one hand. To the east of the river Jamná he is wor- hipped to a considerable extent, offerings of in- oxicating liquor being made at his shrine. His vorshippers drink spirits. Some Vaishnavas wor- hip him, but they do not offer intoxicating liquor, out molasses and milk. Bhairon is also called Khetrpál (*i. e.*, the protector of the fields), under which name he is worshipped with sweets, milk, &c. When a man has built a house and begins o occupy it, he should worship Khetrpál, who s considered to be the owner of the soil, and who drives away the evil spirits (*bhúts*) that ive in the ground. He is also worshipped at narriages. I found some time ago two shrine- ets, one of Hanumán and one of Bhairon on ne side of Gúgá Pír's *márí* (shrine), and one of Goraknáth on the other side: (see Note 3). The hrinelets of Hanumán and Bhairon were con- ected. How far is Bhairon an object of worship Panjáb villages? On the outside of the temple Siva, in Thánesar, already alluded to, there is one side a picture of Bhairon, and on the other of Hanumán with a mountain in one hand a club (*gadhá*) in the other.—*J. M. Douie.*

hairon appears to be a favourite godling, and as such is much venerated by the ignorant Musalmáns—*e. g.*, he is hief minister or agent of the great Musalmán saint Sakhí var of Nigáhá, in the Derá Ghází Khán District. He mally goes by the name of Bhairon Jatí or Bhairon the te, which sufficiently shows the estimation he is held in. prototype, Bhairava, was the terrible form of Siva, just as or Bhairaví was of Deví.—ED.].

213. **Souls of the Dead.**—The souls of the dead remain in the house for 10 days after death.—*W. Crooke.*

214. **Touching the Ground.**—See Note 5. Spirits are said to upset the bedstead (*chárpáí*) of men sleeping in them, and to throw the mortals on the ground. Many simple people have re- lated stories to me of this, as a well-ascertained fact. Brides and bridegrooms must not sleep on *chárpáes* for several days before and after marriage. The number of days fixed varies with their tribe. This is doubtless done to avoid the evil that might be worked through witchcraft.—*Gurdyal Singh.*

215. **Kali in Garhwal.**—The goddess Kálí lives on the top of a mountain called Bhadan Garh, about four miles from the Gwáldam Tea Estate, and is considered to be the sender of all kinds of sickness. So if any epidemic breaks out in any village or district near, it is put down to her, and the people at once go to her temple on the top of the hill, where they offer sacrifices of buffaloes, goats, fowls, and pigs. The Hindús proper offer the goats and the out-caste Doms offer the other animals.

With the animals is offered a substance called *parsút*, consisting of *ghí*, flour, and *gur* (unrefined sugar). Near the temple where the animals are slaughtered is a stone cup, rather larger than a big breakfast cup, imbedded in the ground. If the blood from the slaughtered animal fills the cup the goddess is appeased; but if the cup be not filled she is angry, and the epidemic will not soon leave the village.

The suppliants, too, promise at the time that if the goddess takes away the sickness they will again in twelve months' time make another sacrifice. This promise is religiously kept, as if it were broken the people believe that every man, woman, and child of the offending village would be destroyed.—*G. Dalziel.*

SOCIAL CUSTOMS.

216. **Clearing Village Ponds.**—The other day, in visiting an Ahír village in the Gurgáon

district, I had occasion to pass through the dry bed of the village pond, accompanied by several of the villagers, and noticed that each man, as he passed along, stooped down to pick up a clod of earth, which he carried to the margin of the pond and threw down outside. On enquiring the reason of this, I was told that it was a rule in the village, that no inhabitant should pass through the bed of the pond without doing a little in this way to deepen it, and clear it of the sediment that is washed into it every year in the rainy season.

In the Sirsá District, where, owing to the great depth of the wells and the general brackishness of the water in them, the pond is more important than usual to the comfort of the village, it is very common to find that a man is told off daily by rotation, among the different families of the village, whose duty it is to be present at the pond in the morning when the women come to get their daily supply of water for household purposes. He is provided with a spade and a basket or two, and before a woman is allowed to fill her jars with water from the pond, she must carry out a basketful of earth excavated by the man on duty from the bed of the pond and throw it down outside. As this process goes on every day the pond is deepened by slow degrees, and its capacity for holding water thus increased. This is interesting as a simple example of the power of a village community to combine in a sustained course of action for the common good.—*J. Wilson.*

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217. **Panchayats.**—In Muzaffargarh, especially in the Alipúr *tahsíl*, are found unofficial *panchâyats* in towns, exercising many of the functions of Poor Rate Boards. They levy a rate, generally assimilated to, or based upon, the Government octroi. No one thinks of objecting to pay this. The money is kept by a treasurer who disburses it on the written order of one or more of the *panchâyat*. The objects of expenditure are mainly those of almsgiving and entertainment of religious guests, but occasionally a useful work, like a small bridge, is taken in hand. The mode in which the members of the *pancháyat* are chosen is not clear. The institution differs in some respects from the social *pancháyats* found in Dehlí and elsewhere.—*R. M.*

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218. **Red and Blue—Hindu and Musalman.** I have seen it stated that Musalmáns object to red in the Muharram. Is this objection general? and what is its foundation? It would perhaps explain the fact that in the east of the Panjáb red is distinctly the Hindú, and indigo (which good Hindús will not grow) the Musalmán colour. But why will not Hindús grow indigo? There must surely be some older reason than its adoption by Musalmáns as a favourite colour in their clothes.—*Denzil Ibbetson.*

219. **Opprobrious Names—Evil-eye.**—One favourite device for averting the jealousy of the godlings is to give a child a name which conveys a contemptuous meaning: thus, if a parent has lost one child by small-pox, he will very probably give the next child one or other of the following depreciatory names:—

(1).—*Márú*, bad. (2).—Rulliá or Rúldú, explained to mean *jis ká patá nahín hai*, (*i.e.*, a person who can't be found, or who has wandered: in the south-west of the Panjáb, at any rate, *rullan* means wander). (3)—*Kúriá*, like the sweepings of a village. (4)—*Chúhrá*, scavenger. (5)—*Chhittar*, an old shoe. (6)—*Chhajú*, as worthless as a *chhaj* or winnowing basket. (7)—*Ghasítú*, trailed along the ground. (8)—*Nathú*, having a *nath* (nose-ring) in his nose. The last requires some explanation. If a man has lost several male children, the nose of the next born is pierced, and a nose-ring inserted in order that he may be mis-taken for a girl, and so passed over by the evil spirits.

A son is also clothed very shabbily if several of his elder brothers have died, no doubt because it is hoped that he will thus escape the notice of the godlings.

Musalmáns also shave the child's head, leaving only a single lock on one side, called "*pír ki sukh*" or propitiation of the patron saint; sometimes, too, they bore the child's ear, inserting a *kaurí* (shell) as an ear-ring. A full list of depreciatory names would be interesting.—*J. M. Douie.*

[Opprobrious names exist all over India, and have hitherto been but partially discussed. Any additional information regarding them will be very acceptable. Wherever used their object is the same; to denote children, especially boys, born after several deaths and to avert evil. They are nearly always connected with some custom. Of the above, usually the name Márú مارو means "beloved," but the usual name مارو Márú means bad, mean.—Ed.]

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220. **Months in which Hindu Marriage is forbidden.**—In the Panjáb proper no Hindú or Sikh marriage can take place in Chet, Kártik, or Poh. In Hindustán, Sáwan, Bhádon, Asauj and generally Mágh are added to the prohibited list. Where does the custom change—that is, how far east or west does either custom obtain? And what is the origin—(1) of the prohibition, (2) of the difference in custom?—*Denzil Ibbetson.*

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221. **Nim Leaves at Funerals.**—The leaves of the *ním* tree (*azidarachta indica*) are chewed at funerals as a sign of mourning. They are very bitter to the taste?—*William Crooke.*

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222. **Marriage Ceremony.**—The potter's wheel is worshipped at marriages.—*William Crooke.*

223. **Musalman Titles of Hindus.**—See Note 11. There is nothing really Musalmán in hese titles. *Khán*, which means simply tribal chief, was the usual title of the heads of tribes n the North-West Panjáb. Within historic periods Afghánistan was ruled by Hindu or Kshariya tribes, and many a tribe of Rájpúts, Játs, and even Khatrís still preserve the tradition of having emigrated into the Panjáb from the neighbourhood of Ghazní. And of these several had ancestors who are said to have borne the title of *Khán*.

In later times, too, titles borne by Muhammadans riginally were adopted by others—*e.g.*, the *Bádháh*, *Sháhzádá*, and *Sirdár* of the Sikhs. In moern times Hindus gladly accepted such titles as *hán Bahádur*, &c., when conferred on them by the ritish Government.—*Gurdyal Singh.*

[The British Government frequently bestows mixed Hindu Musalmán titles on Native Chiefs, following in this the tom of the Native Governments. The Sikh rulers constantly so. The custom no doubt arose in the time of the free-think earlier Mughal rulers of Dehlí.—Ed.].

224. **Tattooing Chamars.**—Tattooing is uniersal among Chamar women. It is said if a arried woman is not tattooed she will not see her ther or mother in the life after death. Unmarried irls are not tattooed.—*F. A. Steel.*

FOLKLORE.

225. **Evil-eye.**—When a child looks at a mp you should shake its face to avoid the evilye.—*W. Crooke.*

226. **Goitre.**—*Waterfield's Settlement Report of Gujrát District* p. 10.—See Note 301. "There some few cases of gôitre (*gillar*) across Pabbi Hills and near the Bhimbar tory, and in the Phalián *tahsíl* along the ts of the Chenáb. The people think it onnected with rheumatism, and consider ot hereditary but incurable, save in the st stage, when, if they can afford it, they ternally a substance obtained from Kashmír *gillar-pattá*, the leaves of some plant or tree, sell at Rs. 15 or Rs. 20 the seer, and are o have beneficial results."

[*ar-Pattar* is the *laminaria sp.*, a kind of sea-weed, pro- om China. Stewart's *Panjáb Plants*, p. 269.—Ed.]

. **Cattle-disease—Branding Chamars.**— told that the inhabitants of Mehndípur, Dehlí District, lately branded four Chamárs village on the back with a view to exterting cattle-disease which had broken out at lace.—*Aya Singh.*

228. **Cattle-disease—Volley-firing.**—A kind of cattle-disease lately broke out at Jandánwálá, in the Derá Ismá'íl Khán district. The people said that if several volleys were fired near the animals the disease would leave them. The matter was referred to the Deputy Commissioner, who ordered that some rounds should be fired to satisfy the people.

It would be interesting to trace the origin of this superstition.—*Aya Singh.*

229. **Hairy Spine—Girls.**—Hairs on a girl's spine are unlucky for her husband and the next child her mother may bear.—*Cf.* Henderson, *Folklore of the Northern Counties*, p. 42.—*W. Crooke.*

230. **Signs of Boys or Girls before Birth.**—If a pregnant woman has thick milk in her breasts the coming child will be a boy: if thin, a girl.—*W. Crooke.*

231. **Licking the Platter unlucky.**—Licking the platter brings rain on your wedding day.—*W. Crooke.*

232. **Breaking a Pot for Luck.**—When an abnov[illegible] lucky person leaves a party an earthen pot is bro[illegible] for good luck.—*W. Crooke.*

233. **Ferns.**—There is much folklore in England and elsewhere regarding the moon-wort (*botrychium lunaria*), the common *polypodium*, the maiden hair (varieties of *adiantum*). All these are to be found in the Himálayas. Has not Indian fancy created any folklore regarding them? There must be surely much folklore about ferns generally in the hills which must be worth gathering.—*Marmot.*

234. **Crow's Brains—Specific for old Age.**—An old *khánsámán* was seen by his master manipulating several crows. On enquiry his master was told that the old man wanted their brains to stew with sundry spices. He was then to eat them in order to become young and hearty once more.—*Marmot.*

CASTES AND TRIBES.

235. **Mula.**—(See Note 25). In the Dehlí Territory the term Múlá is applied to converts to Muhammadanism from the Ját caste only. Mr. Alexander, in his *Settlement Report of Murádábád*, page 221, says that the term is used for Tagá and Rájpút converts, but is looked upon as contemptuous. In the Dehlí Territory the word is used for those whose ancestors were forcibly circum-

cised by the Emperors, and not converted by persuasion. Indeed, Mr. Channing's *Settlement Report* states that in some instances their descendants have, in Gurgáon, been received back into Hindúism, though still known as Múlás. Perhaps the reason why the word is not used in the Dehlí Territory for Rájpút and Tagá converts, is that these Muhammadans are not such rare exceptions among these castes, as they are among Játs.

I am told that Múlá means unfortunate. Can any body tell me whether this is really so, and where the word is in common use with that meaning?—*Denzil Ibbetson.*

[*Múl* or *Múlá* is the asterism *Scorpio* and is very unlucky. *Múliyá* is one born under *Scorpio*, and therefore an unlucky person.—Ed.].

236. **The Sikhs of Tirah.**—There are some 400 families, including about 1,000 males, dwelling amongst the independent Afrídís and Orákzais of both valleys of Tíráh, in the Zaimusht village of Torawarí and the Bangash village of Nariyab, in the Upper Míránzai Valley of the Kohát District. Of these nearly half are in the Afrídí Tíráh in Bárki, Rájgal, Maidán, Shalobar, and the Darra Kao; as also with the Zakkhá Khel and the Sipáh clans. The remaining half are almost equally divided between the Mamúzai and Alísherzai clans of the Orákzai and the Upper Míránzai Valley. They are principally Arorá and Khatrí Sikhs. The former assert that they are the descendants of the first settlers, whilst the latter are regarded as later converts. Both are known indiscriminately as Nának Panthís (followers of Gurú Nának).

Accounts as to the circumstances under which they first appeared in Tíráh vary, and are conflicting. One account says they migrated there some 200 years ago in the time of Gurú Gobind Singh, the founder of the Sikh Military Theocracy (*A.D.* 1675-1708). Another is, that they were refugees later from the tyranny of Ahmad Sháh Abdálí and his son Taimur Sháh (latter as Governor of Lahore) in the years 1756-1758 *A.D.* I am inclined to believe this to be the true account. See Cunningham's *Sikhs*, p. 97.

A third account regards them as the descendants of the Hindús who took refuge in the mountains on the advance of Sultán Mahmúd (1000-1020 *A.D.*), and subsequently embraced Sikhism. The circumstances of their doing so are not explained, and I distrust this account. They live as *hamsáyas* (or retainers) of their respective Afghán Náiks (or lords) of the various clans, and are permitted to bear arms like other retainers.

They marry entirely amongst themselves, and have in this respect cut off almost all connection with the Panjáb Proper. They pay but little attention to the tenets of the *Shástras* or *Adi Granth* in this matter; but, like the Afgháns, sell or exchange their sisters and daughters, giving a three days' feast, to which they invite their Afghán protectors who also join in their marriage processions.

In small matters they still keep up Sikh marriage customs.

They have but little respect for Bráhmans merely consulting them as to propitious dates for their marriages, and employing them to read their marriage *mantras*. Their religious teachers are the Sodhís and Bedís of the Panjáb, but they seldom visit them, contenting themselves with occasionally taking any who may visit Peshawar or Kohát up to Tíráh under their Náiks' armed safe conduct (*badragga*).

Unlike the Sikhs of the Panjáb, they visit Hardwár, Banáras, and Gayá, as well as Amritsar.

Their dress (male and female) differs considerably from that of their co-religionists in the Panjáb. The women, for instance, have their hair plaited like Afghán women, and, contrary to the Sikh religion, wear dark-blue trowsers like the Afghán. Both sexes eat meat other than that which has been slaughtered *jhatkhá*—*i. e.*, at a single blow with a sword.

There is no *dharmsála* (Sikh place of worship) in the Afrídí Tíráh, but two in the Orákzai, the one at Mastúrá of the Alísherzais, and the other in the Mamúzai country.

They do not, as a rule, bank or lend money, but carry potatoes and fruit to Kohát and Peshawar, taking back cotton, cloth, and salt.

There are some Tíráhí Afrídí Sikhs in British regiments; also in the Kohát and Peshawar Police.

I am indebted for much of this information to Khán Bahádur Sayyid Bádsháh Banúri of Kohát.—*T. C. Plowden.*

[A supplementary note on these Sikhs will follow.—Ed.]

237. **Chamarwa Brahmans.**—Masand. The Chamarwá Bráhmans are the *Parohits* (family priests) of the Chamárs, who have also Masands corresponding to the *Gurús* (religious guides) of caste Hindus. *Masands* are generally Chamárs (?). A Chamarwá Bráhman cannot enter a Hindú's house. Either a Chamarwá Bráhman or a *Masand* celebrates or rather presides at the celebration of a Chamár's *pherá* (wedding).

According to a Chamarwá Bráhman of Chhabás in Ambálá, the origin of the class was as follows. A Bráhman, who was going to the Ganges to bathe, met Rám Dás, the celebrated Chamár Bhagat. Rám Dás gave him two cowries (shell-money), and told him to present them to Gangájí (Ganges), if she held out her hands for them. She did so, and presented in return *kangans* (bracelets). The Bráhman went back to Rám Dás, who asked him what the goddess had given. The Bráhman, intending to appropriate

one *kangan*, said she had given one only, but behold when he looked for the *kangans* they were not on his own body, but in the *kundá* (breeches) of Rám Dás. Rám Dás then gave him the *kangans* and warned him in future to receive gifts only from his descendants, otherwise great misfortune would befall him. Accordingly the Bráhman's descendants only serve Chamárs.—*J. M. Douie.*

GEOGRAPHY.

238. **Sutlej River—Local names.**—What are the local names applied by the *villagers* of the neighbourhood to the Sutlej in the several portions of its course. Is it called Ghárá above the junction of the Biyás or below that of the Chenáb? Is it called Sutlej anywhere save in its upper course? I understand that in the Sirsá, Montgomery, and Firozpúr Districts it is called Nái or Náli, more often than Ghárá, and that the name Sutlej is never used.—*Denzil Ibbetson.*

[The river known to the English as the Sutlej is generally held to be called Satluj till the Biyás joins it at Haríkí, thence it is called the Ghárá till the Trimmú or the combined streams of the Jhelam, Rávî, and Chenáb join it at Madwálá, after which it is known as the Panjnad till it joins the Indus or Sindh near Mithankot. A list of its various names *en route* would, however, be very valuable.—Ed.]

LANGUAGE.

239. **Idiom—Hiran kala ho jana.**—In Karnál I overheard an expression referring to the great heat of a cloudless day in August; it was *hiran kálá ho jáve* (a buck would turn black). On enquiry I was told that the heat of the sun coming into the blood of the head caused the hair and complexion to turn black. The buck, they said, was a hardy animal, but that even he sometimes got his head blackened this month. Is the idiom known elsewhere?—*R. M.*

240. **Corruptions of English.**—(1). *Jain honá* जेन होना to be discharged from hospital. This expression is now used by all classes, civil and military, at any rate in cantonments, for to be cured in hospital of any illness, to be discharged from hospital. It is clearly traceable to the *sipáhís'* (sepoys') expression to *join* (duty) from hospital, be fit for duty again. It would be interesting to ascertain if the expression has extended to the hospitals established in purely civil towns away from the influence of military cantonments.

(2). *Santrí* संत्री = sentry = any policeman. I heard the expression used by a *sunár* (goldsmith), a pure civilian, in the above sense: he said he had been sent for to the police-station to answer a charge of cheating, and the expression he used was "*ek santrí ne mujh ko kotwálí ko buláyá*, a policeman called me to the *kotwálí* (police-station)." The word *santrí*, which strictly should be *santarí* संटरी has come to be widely used in India, and has probably spread to villages in various senses.—*R. C. Temple.*

241. **Panjabi dialects.**—Dr. Hoernle in his *Comparative Grammar of the Gaudian Languages* divides Panjábí into two dialects, the Northern and Southern or Multání. As far, however, as I have been, up to date, able to ascertain, there are four *main* dialects of Panjábí. The Southern or Multání, which some seem inclined to deny being Panjábí at all, the Mánjhá or Lahorí-Amritsarí or Panjábí proper, the Pahárí or Hill Dialect, and the Northern Dialect. Again, it is said that each *Doáb* has a distinct dialect, and it is pretty clear that the above divisions of the dialects into two or four is incorrect; for instance, each division and big valley in the hills is nearly sure to have one of its own. Under any circumstances it would be very useful and valuable to philologists to have the distinctions marked out geographically. The formation of an approximately correct dialect map of the Panjáb could only, however, be achieved by the collection of many local notes, and these, it is hoped, will be forthcoming in this journal. What is wanted is, not only the boundaries of any particular dialect, but the features which cause it to be considered such. Test forms might be evolved by which dialects should be distinguished. The forms of the future as *howángá* and *hosán* might be such: of the present participle, as *kunná* for *hundá, jáná* for *jándá, likhna* for *likhda;* and so on: of the use of *úiá* for *hoiá* as *hoiá úiá* for *hoiá hoiá*. The whole subject of dialects is well worth study and local attention.—*R. C. Temple.*

DISTRICT WORK.

242. **District Bridges.**—See Note 36. The best kind of small bridge for a shallow water-course is an Irish bridge. It should not be less than 9½ feet broad and made of small country bricks, set in the best lime mortar procurable, edges up, on a bed of concrete. Care should be taken to keep to low gradients for the approaches, say 1 in 25, the bed being of course flat. Some very good specimens of this kind of bridge are to be seen in the Ambálá District on the Píplí and Ládwá road. The old round-arched culverts should be discarded.—*M. Millett.*

MISCELLANEOUS.

243. **Epitaphs.**—I am informed that in a cemetery in the N.-W. Provinces (? at Cawnpore, Káhnpúr) there is a grave-stone to the memory of a civil officer, who was assassinated by a fanatic bearing the text at foot:—" Though he slay me,

yet will I trust in him."—*Job*, xiii, 15. The story was told me as an apt illustration of the faith civil officers repose in natives, especially on the Frontier, manifested by their going about unarmed! I fear the story is *non vero*, but only *bene trovato*; and that the epitaph is as apocryphal as that said (but wrongly) to exist on the grave of a missionary at Peshâwar, who was shot by his *chaukîdár*.—"Well done, thou good and faithful servant." Perhaps, however, some of your readers can definitely inform me.—*T. C. Plowden.*

244. **Signature by mark of hand.**—There are still grants of Akbar extant which bear, by way of signature, the impress of the Imperial hands in vermilion. How widely spread was this custom? The expression *dastakhat*, sign manual, hand and seal, would appear to point to it; as also the word *swahasta* (own hand) prefixed to old Hindi signatures.—*Denzil Ibbetson.*

245. **Roman gold in India.**—Pliny says that, when the luxury of Rome was at its height, bullion to the amount of nearly half a million sterling used annually to be sent to India in payment for spices, ivory, *sandal*, and other tropical products. In the north of India this gold coin was commonly melted down, re-stamped, and issued as coins of the same weight as the Roman coins, and locally known as *dínár*. But in the south there was no local gold currency; and the foreign coins passed current as they stood. Thus the great mass of Roman gold coinage discovered in India comes from the south; though hardly a tope is opened in Kábul or Peshâwar but is found to contain some.—*Denzil Ibbetson.*

246. **Limited use of money in India.**—See Note 40. In all the country towns and in the villages the *sabzí-farosh* or vegetable-sellers generally barter their wares for grain, and very seldom sell for cash.

Also the payments by village communities to the village menial servants or *kamíns* are always made in kind, the rates of pay being fixed in kind, not in cash.—*Gurdyal Singh.*

PROVERBS.

247. **Proverbs from Kasur, Panjabi.**—

(1). *Na munh na mathá te jin pahárán lathá.*
Nor face nor form, a very demon from the hills. (A very ugly woman).

(2). *Búhe ái janj te vinhan kurí de kan.*
The marriage-procession at the door, and girl's ears not bored. (Procrastination).

(3). *Na gode, na gitte, te tain nún kithe pitte?*
She has nor knees nor ankles; how shall she grieve for you? (*i.e.*, by beating on those places).—*Ghulám Hussain Khán.*

248. **Persian Proverbs.**—

(1). *Walí rá walí míshanásad.*
A saint knows a saint.

(2). *Che rá káre kunad 'áqil ke báz áyad pashímání?*
Would a wise man do a thing that will shame him?

(3). *Hub-i-watan bihtar az Sulímán khushtar.*
The home of one's love is better than Solomon's (there's no place like home).—*R. C. Temple.*

249. **Panjabi Proverbs.**—

(10.) *Anhán giá kurmái nún, áp nún loche, ke bhá nún.*
The blind man arranges the betrothal for himself, and not for his brother (said of the greedy and selfish who acquire at the cost of others).

(11). *Akhán te anhán te náon Nain Sukh.*
Blind of his eyes and called Fine Eyes.

(12). *Ao bail mujhe már.*
Come bullock and toss me (said to the silly).

(13). *Alar vachhá vachhik dá mohrí.*
The wild calf leads the herd. (Vain glory undertaking beyond one's powers).

(14). *Ajj moe kal chauthá.*
Dead to-day and forgotten to-morrow. (The childless and destitute man).

(15). *Áp nún tháon nahín panj pír sáthí.*
No room for yourself and five guests invited.

(16). *Áp moe jag parlo.*
When one dies the world dies.—*Aya Singh.*

BIBLIOGRAPHY.

250. **History—Mukhtasir Sair Gulshan-i-Hind** in Urdú by Lálá Bábú Rám, published by Nawal Kishor in 1878 *A.D.*, pp. 580, appears to be one of the most systematic native histories of India yet published.

CONTENTS.

(i). Outline History of Indian rulers from ancient days to British occupation.

(ii). Outline History of British rule in India from commencement to Mutiny 1857; and

(iii). Continued from the abolition of the India Company to the visit of the Prince of Wales in 1876.

(iv). A brief account of the British system of Government.—*R. C. Temple.*

EXTRACTS FROM NATIVE AUTHORS.

MAKHZAN-I-PANJAB.

251. **Farrukhnagar State—Dalil Khan Baoch**, p. 21.—This state was founded by Dalíl hán Baloch, surnamed Faujdár Khán in the me of Farrukhser. He called his place Farukhábád after the Emperor, and populated it ith his own people in 1150 H. (1739 *A. D.*)

his date is wrong: Farrukhser reigned 1713-1720 *A.D.*—ED.].

252. **Surij Mall takes Farrukhnagar**: p. 1.—Dalíl Khán was succeeded by Kámgár Khán nd Músá Khán, in whose time the principality ell into the hands of Súrij Mall, the Ját ruler of Bhartpúr, who incorporated it into Hariáná about 1750 *A. D.*) His sons Jawáhir Singh, Ratan Singh, Nawal Singh, and Ranjít Singh, held t in succession and called it Farrukhnagar.

253. **Musa Khan Baloch recovers Farukhnagar**: p. 21.—In the time of Ranjít Singh 1768-1806 *A.D.*) Músá Khán made secret preparations and attacked Farrukhnagar with a rabble of 1,500 men. As they were unable to face the enemy's army he put them into carriages as if they were *pardá* women, and sent them towards the city like a marriage procession. They went on hus to Báqargarh (or Jandrí), near Najafgarh and 8 *kos* from Farrukhnagar. Near this place was a fort called Sháhjahánábád full of the Ját Rájá's troops, who came out unarmed to see this great marriage procession. The Nawáb's men uddenly came out of the carriages, and surprising he Rajá's men unawares overcame them. They ook the fort at once, and getting what cannon, &c., hey wanted, reached Farrukhnagar that night, nd besieged it at once. The Bhartpúr Deputy, Díwán Khushhál Rai, fled incontinently, and the Baloch Nawáb recovered the place, which he eld till his death.

254. **Farrukhnagar State—Succession**: p. 2.—Músá Khán was succeeded by Isá Khán, Muaffar Khán, Yáqúb 'Ali Khán, and Ahmad 'Ali Khán.

255. **Ahmad 'Ali Khan of Farrukhnagar—Mutineer**: p. 22.—Ahmad 'Ali Khán, who was ruling at the time of the Mutiny, was hanged by the English for joining the mutineers. His lands were warded to Tafazzul Hussain for the help he had ven to the English during the Mutiny.

256. **Sardhana—Samru**: p. 22.—Samrú Sáhib mán [(?) for Allemand, French for the "German!" Samrú was a German, and his real name s Walter Reinhardt], was in the service of Ranjít Singh, the Ját ruler of Bhartpúr. When Najaf Khán in 1190 *H.* (=1777 *A.D.*) fought with Ranjít Singh and took Díg, Samrú Sáhib joined Najaf Khán.

257. **Samru Begam**: p. 23.—Samrú's widow Zebu'nnissa Begam, a Kashmírí dancing-girl, succeeded to his estates about Jhajar, &c., and managed them well. In Madhojí Sindhiá's time (1790 *A. D.*) she gave up her original estates about Jhajar and took Sardhaná, Búdíáná, Barná, Bhású, Baraut, Kotáná, &c., (near Merath), in their place.

258. **Sardhana troops—Najibs**: p. 23—On the death of the Begam Samrú (1836 *A. D.*) 1,000 of her Muṣalmán troops, known as the Najíbs, joined Mahárájá Ranjít Singh of Láhor, and were called the Najíb Regiment.

259. **George Thomas**: p. 23.—Járj Támas Sáhib *aliás* Jaház Sáhib [Jaház is (?) a corruption of Járj for George: or has it anything to do with Thomas's original occupation of common sailor from *jaház*, a ship?] made himself an independent chief of the Hariáná District, when under the rule of the Maráthás. Originally he was a common sailor in the English fleet. In 1195 *H.* (or 1781 *A. D.*) he arrived at Madras, but being a sharp and ambitious man he left his employment and went to Báligarh, (in the Púrí District, Orissa), and stayed there several years. [What follows is given on the usual lines, but gives a thoroughly native view of this remarkable man's career.]

260. **Thomas serves the Begam Samru**: p. 23.—In 1201 *H.* (1787 *A. D.*) he took service under the Begam Zebu'nnissa (Samrú) of Sardhaná, and served her well. She married him to a slave girl, and made him an officer of her army. He defended her territories from the ravages of the Sikhs for several years.

261. **Goes to Anupshahr**: p. 23.—After about 7 years enemies traduced him, and as his mistress began to look on him with disfavour, he left her service and with 200 veterans went to Anúpshahr (Bulandshahr District), then in British territory and lived three months, looking out for employment under some native chief.

262. **Joins Apa Khanda Rao**: p. 23.—In 1207 *H.* (or 1792 *A.D.*) Apá Khándá Ráo, the Maráthá, offered him service. [This man was a relative and officer of the great Mádhojí Ráo Sindhiá].

263. **Apa Khanda Rao**: p. 23.—Apá Khándá Ráo or Apá Ráo Khándá, had been in Mádhojí Ráo Sindhiá's service, with the title of Rájá Shamsher Bahádur and the command of two regiments, and subsequently Sindhiá had promoted him to the Government of the Districts of Gwáliar and Gohad (a small State near Agrá). But in 1204 *H.* (or 1790 *A.D.*) he had without permission attacked Bundelkhand and conquered it. He had, moreover, gothe avily into debt, and so Sindhiá had dismissed him from his post. On this he rebelled and overran the Mewát districts as far as Hariáná, driving back the Sikh marauders who had been in the habit of robbing the country. By 1205 *H.* he had established himself in several parts of Hariáná, but he never succeeded in making himself quite independent of Sindhiá. He made his head-quarters at the Fort of Kánaundh (Jhajar State), where he received George Thomas, and seeing him to be a clever and upright man, put him in charge of his forces and lands.

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264. **George Thomas visits Shah Alam**: p. 24.—When Mádhojí Ráo Sindhiá died (1794 *A. D.*) and was succeeded by Daulat Ráo Sindhiá, Apá Khándá Ráo and George Thomas went at his suggestion to Dehlí, and were favourably received by the Emperor Sháh 'Alam.

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265. **Apa Khanda Rao's suicide**: p. 24.—When Apá Khándá Ráo committed suicide by drowning himsef in the Jamná, George Thomas made himself sole master of his private territories (Jhajar), and increased their size by conquest (1797 *A. D.*)

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266. **Bawan Rao**: p. 24.—After the death of Apá Khándá Ráo his successor Báwan Ráo quarrelled with Thomas, and confiscated Jhajar and other districts which had been given to him. Thomas, being an old servant of the family, wished to make submission and pay tribute, but Báwan Ráo refused all overtures. In the end, after some fighting, they settled matters between themselves.

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267. **Thomas takes Hissar and Hansi**: p. 24.—After this Thomas fought with the Sikhs at Karnál, and after killing 1,000 of them, he turned them out of Hánsí and Hissár, and re-populated those towns, making them into an independent territory.

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268. **Georgegarh**: p. 24.—He built Járjgarh (*i.e.*, Fort George, now Georgegarh to the English) now called Jaházgarh, about four *kos* from Jhajar, and got possession of Hariáná to within 90 miles north-west of Dehlí.

269. **Thomas's Territory**: p. 24.—His territories were 80 *kos* square (*i.e.*, 10,000 square miles). The surrounding states were:—North, the territory of Rájá Sáhib Singh of Patiálá; north-west, the Bhattián country (Sirsá); west, Bíkáner; south, Jaypúr; south-east Dádrí (Jhajar); east, the Dehlí districts; north-east, Rohtak, Pánípat, &c. His boundaries were:—North, the River Ghaggar; south, the town of Bahali; east, Mahím (both in the Rohtak District); west, Bahádurwatí (Jhajar). He had under him 80 villages.

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270. **Thomas's Money**: p. 24.—He coined money in his own name.

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271. **Thomas's Forces**; p. 24.—His forces were 50 guns; 8 regiments of 1,000 each; 1,000 cavalry; 3,500 irregular troops.

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272. **Thomas — Perron — Bourquien**: p. 25.—After some years, while Thomas had gone to Mewár, in his absence Zábtá Khán of Ghosgarh (father of Ghulám Kádir, who blinded the Emperor Sháh 'Alam in *A. D.* 1788), looted some sugar carts, value Rs. 17,000, from Kiwárí (Gurgáon District), then in Daulat Rám Sindhiá's territory. The injured party complained to Bairún Sáhib (Perron), Sindhiá's General, who directed Mister [*sic. Mistar*] Lúis Sáhib (Louis Bourquien), a Frenchman, with four regiments and artillery to punish Zábtá Khán. Zábtá Khán fled before them, and was finally captured by the Maráthás. Lúis Sáhib took several shop-keepers and merchants to Jhajar as hostages to Bairún Sáhib. As soon as Thomas returned he sent Rs. 17,000 as compensation to Bairún Sáhib and recovered the captives, but after this he always regarded Thomas with uneasiness.

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273. **Thomas quarrels with Perron and Sindhia**: p. 25.—Bairún Sáhib wrote the whole story to Sindhiá who was then in the Dakhan. Sindhiá wrote to Thomas to say that as he was then fighting with Jaswant Ráo Holkar, Thomas was to consider himself his dependent and to come to his aid under the command of Bairún Sáhib. Thomas went with his forces to Bairún Sáhib accordingly who then told him that Sindhiá had directed him to give up all his territories for a pension of Rs. 50,000 a month. Thomas refused and after this there was enmity between Thomas and Bairún Sáhib.

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274. **Thomas's overthrow by the Maráthás and death**: p. 25.—After this Thomas fought with the Maráthás for a long while, but was defeated in the end and took refuge with the British, under whose protection he died (*A. D.* 1802).

TARIKH-I-PANJAB.

275. **Guru Amar Das : p. 13.**—Amar Dás was orn at Básarkí, distant three *kos* from Amritsar. le was a very poor man, and earned his living as petty carrier of goods. He had a pony by the elp of which he carried on his trade of carrying ackages for hire. One day, on his way home rom a journey, after delivering his goods as usual, e went to sleep under a tree. While he was sleep a party of *faqírs* came up and rested under he tree. One of them who was sitting at Amar Dás's feet looked at them, and knew by his art of ortune-telling (*sámad rekh*) that the sleeper would e a leader of men or religion. So the *faqírs* awoke im to tell him of his great future, and then left im. From that day he became a servant of God, nd left his work and joined *faqírs*, and at last met Gurú Angad, and became a Sikh.

276. **Miracle—Amar Das—Angad: p. 14.**—One lark and wet night about midnight Gurú Angad woke and sent Amar Dás to fetch fresh water rom a well for his bath. He got the water, and eturned through a street of weavers, in which the weavers had made holes along the roadside for carrying on their trade. He put his foot into one of these holes then full of water, and toppled over and broke the earthen pitcher (*gharâ*) on his head. One of the weaver's wives who was near remarked that the man who would go out on such a night must be some homeless, solitary, wretched creature. Amar Dás heard her, but said nothing, and went on to the Gurú's house, where he got another pitcher, filled it and returned, and gave the water to the Gurú to wash with. The Gurú knew of his own miraculous knowledge all about the weaver and her talk, but could not get Amar Dás to say anything about it lest the Gurú should curse the woman. Though repeatedly questioned he would give no answer, and at last said he had not heard what was said. This pleased the Gurú very much, and he told Amar Dás word for word what the woman had said, and said besides "you are not homeless, but a home for the homeless." Next morning the Gurú sat him on the seat (*gadí*) of the Gurús before all the Sikhs.

277. **Amar Das—Date of Death: p. 15.**—Gurú Amar Dás lived at Govindwál (Amritsar district), his original home (*'asal maskan*, but ?) and there he died in *S.* 1631, *H.* 982, *A.D.* 1574.

278. **Guru Ram Das: p. 15.**—Gurú Rám Dás was a Sodhí Khatrí of Lahore, but for some rea- his parents had settled at Govindwál (Amrit- District), where he sold *ghunganián* (boiled e) to support the family. (This account differs rally somewhat from the received one).

9. **Ram Das marries: p. 16.**—Amar Dás had sons, and two daughters, named Bhání and ání. He had married his sons and had sent his family barber [according to usual Panjábí custom.—ED.] to arrange for Bhání's marriage at Lahore. The barber, however, could not manage it in time, so he returned. While he was explaining matters to Amar Dás, Rám Dás happened to pass with his boiled pulse. The barber seeing him said, "the lad I wanted for your daughter is of the appearance of this boy." On this Amar Dás asked Rám Dás who he was. Rám Dás replied that he was a Sodhí Khatrí of Lahore, and had arrived some months previously with his parents. Amar Dás was very pleased at this (Rám Dás being thus of the same caste as himself) and married his daughter to him. He further made him a *khâna-dâmâd* (a son-in-law that lives with his father-in-law), and appointed a master to teach him to read.

280. **Ram Das appointed Guru—Bhani: p. 16.**—One day Gurú Amar Das was bathing himself on a stool and Bhání was giving him water to bathe in from a metal pitcher. Somehow her hand got under one of its feet, and was cut. But she said nothing, and went on giving water with one hand. When the Gurú had finished washing he saw the blood on her hand, and asked her why it was there. She, however would give no answer, and he had to find it out from others. He was so pleased at this that he made *her* his successor as *Gurú*. Whereon she begged him to give her two things; firstly, the succession to her husband; and secondly, the succession to her family for ever. To this he agreed, passing over his two sons. Indeed, he made Rám Das Gurú during his lifetime.

281. **Akbar—Ram Das's disciple: p. 17.**—The Emperor Akbar became Rám Dás's disciple, and used to give him a quantity of money yearly.

[This is not authenticated as far as I know.—ED.].

282. **Foundation of Amritsar: p. 17.**—One day some one told Rám Dás that, near the villages of Sultánwandá and Bek, two black crows were bathing by a small pond, and after bathing had turned white. Rám Dás went to see the place, and eventually settled there and made the pond into a tank, which he called Amritsar (the pool of the water of immortality). He founded at the same place a village while he called Gurúchak.

283. **Akbar endows Amritsar: p. 17.**—The Emperor Akbar gave 500 *bígáhs* (40 to 65 acres) as an endowment, and this was the foundation of the City of Amritsar.

[Akbar did grant the land to found Amritsar.—ED.].

284. **Amritsar Bungas: p. 17.**—The Sikh leaders used to build blocks of houses round the sacred tank, called *bûngás*. Each *bûngá* is now named after its founder.

285. **Death of Ram Das**: p. 17.—Rám Dás died in Bhádon (August-September) *S.* 1638 or 1581 *A. D.*, or 996 *H.*

TARIKH-I-MAHMUD.

286. **Loyalty of Anandpal to Mahmud**: p. 153.—When the Sultán reached the country of the Panjab, he, because of a promise he had made to Anandpál, to the effect that he would do him no harm, sent an envoy on in advance to him. Anandpál to show his loyalty, prepared with great alacrity a grand banquet, and summoned the merchants of the land, and issued orders to them that they should furnish flour, butter, oil, salt, plates, and wood—in fact everything that the royal army might require,—free of cost, and not demand a single *pais* or fraction of a *pais* from any one. He also sent 2,000 cavalry with his brother to wait on the king.

287. **Hindu coalition against Mahmud**: p. 154.—When this news reached the Rájá of Dillí (Dehlí) he prepared himself to withstand the Musalmáns, and sent messengers to every part of Hindústán.

288. **Capture of Thanesar**, p. 154.—The Sultán, however, before they could assemble together, had reached Thánesar, and as he found the city undefended he plundered it at his leisure. He destroyed all the idols and sent Jagsúm to Ghazní and gave orders that they should cast it on the high-road, so that every one might pass over it and trample it under foot. He found such great treasures in the temple that they surpass computation.

289. **The Thanesar Rubies**: p. 154.—There is a story of Hají Muhammad Kandaharí (a book often quoted by Firishta, but seemingly no longer in existence. See Elliot, *Hist. of India*, VI., p. 572) that in one temple a block of rubies was found which weighed 450 *misqáls* (4 lbs. Avoirdupois!) and no one had ever before seen or heard of such a mass.

290. **Slaves sent to Ghazni**: p. 154.—The Sultán sent somewhat under 200,000 female and male slaves from the Panjab to Ghazní.

291. **Hindustanis in Ghazni**: p. 155.—They say that this same year (*A. D.* 1011) they accounted the city of Ghazní one of the cities of Hindustán because a great many male and female slaves of Hindústán had fallen into the hands of every one of the nobles.

292. **Mahmud's eighth Expedition**: p. 158.—In the year 404 *H.* (1013 *A. D.*) the Sultán led an army against the fortress of Nandoná, which is situated on Mount Bálnát (Jogí-ká-Tilá, a hill 10 miles south-west of Rohtás, in the Jhelam District).

293. **Death of Anandpal**: p. 158.—About this time (*A. D.* 1013) Anandpál died.

294. **Surrender of Nandona**: p. 158.—His son, who was the grandson of Jaipál and Governor of Lahore, had not strength to fight, so he left some fighting men in Nandoná, and retired himself to a valley in Kashmír. The Sulátn invested the fort and prepared his engines to make a breach and undermine the fort, but the garrison were driven to extremities, and capitulated and made over the fort intact to the Sultán.

295. **Expedition to Kashmir**: p. 159.—The Sultán took possession of the fort and placed a man whom he could trust in it, and proceeded after the grandson of Jaipál to the valley of Kashmír, but the latter had fled from that place in another direction. The Sultán plundered much property in this valley, and converted a great many people to the Muhammadan religion, and after that returned to Ghazní.

296. **Disasters in Kashmir**: p. 157.—In the year 406 *H.* (1015 *A. D.*) the Sultán resolved to conquer Kashmír. Accordingly, when he arrived there, he invested the strong fortress of Lohkot (Kottá in Rajáorí, Kashmír: Elliot, *Hist. of India*, II, p. 456); but when a long time had passed and a great deal of snow had fallen, and the cold was very severe, and enormous reinforcements had reached the fort, he raised the blockade and returned to Ghazní. On the march they lost their way and came to a place where the whole plain was inundated with water (? the swamps about the Wular lake)—wherever they went they could see nothing but water. In this water a great many men were drowned. This was the first piece of bad fortune (*lit.* first evil-eye) which had befallen the army of the Sultán in their expeditions against Hindustán. After some days, with great trouble and hardship, they got clear of the water and marched to Ghazní.

297. **Mahmud's ninth Expedition**: p. 159.—In the year 409 *H.* (1018 *A. D.*) the Sultán marched for Kanauj in the beginning of the spring with 100,000 cavalry and 20,000 infantry, which had come together from Turkistán, Máwaráu'n Nahar (Trans-Oxiana), Khurásán, and other countries. That country (Kanauj), since the reign of Gushtásp (the 5th Kaianian identified with Darius Hystaspes who reigned B.C. 521-486) had not been subject to foreign rule. It was a three-months journey there from Ghazní and seven very big rivers had to be crossed.—*T. C. Plowden.*

[It would be interesting to ascertain if this is the origin or a reference to the very common modern expression in books and songs for a very long way, *sát samundar pár*—across rivers. In this case it is literally true—the large rivers Ghazní to Kanauj (Awadh, Oudh) being the Atak (Indus, Sindh), Jhelam, Chenab, Rávi, Biyás, Satluj and Jamná.—

FOLKLORE FROM DIFFICULT SOURCES.

MADDEN'S PINDRI GLACIER.

298. **Bhonsla—Wilddog—Bhagwan's hounds : p. 234.** -These wild dogs or *bhonslás* are considered to be Bhagán's (God's) hounds, and no *shikári* ever thinks of shooting them.

299. **Maha Mari-fever**: p. 240.—I made some inquiries here (Bágesar) concerning the *maháméri* (great death), a very deadly fever (usually it is a name for cholera) which annually devastates whole villages in Kumáun and South-East Garhwál.

300. **Violets—Remedy for Cholera** : p. 240.—A native prescription for cholera is violets.

301. **Gelar-ka-patta—Remedy for Goitre**: p. 241.—The people of Kumáun employ a remedy for gôitre (*gagá*) sold in the Almorá *bázár*, called *gelar-ká-pattá*. On procuring a bit of this and steeping it in warm water it speedily developes into an unmistakeable *fucus* or sea-weed. All that the druggists of Almorá know is, that it comes from the West and is taken internally.

302. **Intoxicating honey** p. 255.—Rám Singh informed me that if the honey of the Upper Himálaya be eaten fresh or unboiled it produces continued intoxication, severe griping, &c.

303. **Modern legend—Traill's Pass**: p. 259.—The largest temple at Almorá is dedicated to Nandá Deví (Durgá), and though several hundred years old, is there very generally believed by the credulous mountaineers to have been built and endowed by Mr. Traill, the late Commissioner of Kumáun, in gratitude for his recovery from temporary blindness from the snow glare when crossing the pass now named after him. A tradition, too, says he was struck blind at Almorá for forcing his way into the temple, and only restored to sight on endowing it handsomely. These legends, credited against all evidence on the very spot and in the very age where and when they were invented, reduce the value of tradition and even of contemporary testimony.

304. **Saluting Nanda Devi when the way is lost** : p. [illegible]0.—At one period Rám Singh had evidently lost his way and became confused on the glacier, and on quitting it he turned round, joined his hands, and made a low reverence towards Nandá Deví.

305. **Hill Proverb** : p. 264.—The Paháris are quite aware of the value of a midmay meal. A friend asked one of them how far such and such a place was off, and the reply was: "Two *kros (kos)* if you have dined; three if you have not."

MADDEN'S TARAI AND KUMAUN.

306. **Tarai-Kumaun**.—The Taraí and Outer Mountains of Kumaun, by Major Madden, Bengal Artillery. Journal Asiatic Society of Bengal, 1848.

307. **Naini Tal—ancient name—Trisbi** : p 358.—The lake of Nainí Tál is said to be described in the *Skanda Purána*, under the appellation of Trishí or Tririshí, the three Saints."

308. **Divination by rice**—*J. A. S. B.*, 1848 : p. 350.—Under a conspicuous tree on the summit of Sher-ká-Dándá is a *marhí* (hill temple) of Saim Deo, the haunt of a *ganth* or diviner by means of rice tossed on the palm ofthe hand.

309. **Sacred Stone** : p. 400.—A little below the point of junction of the Gaulá and the Baliyá, at a holy spot called Máípúr, or Máyápúr, is the *Chitr-Silá*, or mottled stone, a huge rounded boulder of quartz conglomerate reposing in a deep cleft in the sandstone which forms the right bank of the Gaulá. It is sacred to Deví and Mahádeva, and is greatly venerated. *Cf. Isaiah* : lvii.

310. **Burial at the confluence of rivers** : p. 409.—The people of Kumáun always burn their dead at a *sangam* or confluence. A house, entirely of gold, is believed to exist some where here (confluence of Gaulá and Baliyá), but invisible from enchantment.

311. **Landslips—Legend**: p. 408.—High above the exit of the Gaulá on the north-east mountain is the immense scar called Malwá-ká-Pahrá, the landslips (or rather rockslips) of Malwá, the fall of which, according to the local traditions, formed the lake (Malwá Tal) by damming up the narrow glen, and certainly must have deepened it. The people preserve the legend, and even the name Bhúr Kúndá, of the village which was overwhelmed by the landslips, and of Malwá the owner of the village who is said to have shared its fate and left his name to the lake.

312. **Gagar Range—Garga**: p. 409.—Gágar Range has its appellation from one Garga, who performed penance at the source of the Gaulá. Wilson explains Garga to be one of the ten principal *munis* or saints, sons of Brahmá. Gárga means descended from Garga and Gárgí, the name of the saint's wife (? daughter), is often applied to the Gaulá river.

313. **Votive rags**: p. 415.—The Deodárá pass was formerly guarded by a petty stone *garhí* (small fort) to the left, but is now entrusted to the protection of the *deotás*, whose good will is secured by a number of petty shrines, where the bushes are plentifully decorated with rags of every age and colour.

314. **Motesar—Legends of foot-prints**: p. 415.—On the crags a little below the Motesar summit are certain marks which the people believe to be the foot-prints of elephants, horses, camels, &c., the army of some god. (Are they cup-marks ?)

315. **Almora—Champawat—Change of capital**: p. 580.—"Rájá Kalyán Chand was hunting in the forest which then covered the site of Almorá. A hare chased into a thicket, was metamorphosed into a tiger, which the astrologers pronounced an omen so auspicious that the seat of the Empire was removed there forthwith from Champáwat, with the promise that whoever dared to hunt any of the king's race should discover he had tiger to deal with." The real cause originated in political motives, *A.D.* 1563. Conquests had been made to the north-west, and Champáwat was not sufficiently central.

316. **Peewit—Legend**: p. 419.—The plover or peewit of the plains, *banellus goensis*. The people know it by the name of *tishtá*, and in common with their lowland neighbours, have an idea that it sleeps on its back with its legs upwards to prevent the sky from falling on it.

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317. **False Rajput descent**: p. 450.—The Tárús (aborigines) assert themselves to be of Rájpút descent from Hastinápúr (near Dehli), who fled in battle (in the great war), and hence the nickname Thárú, Quakers, from *tharthardná* to tremble! A Magar and Gurung Gurkhá (*real* Gurkhás) will equally assert his Rájpút origin—a descent at once disproved by his Tatar face.

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318. **Fruit-productive every third year**: p. 564.—Myrobalans (*har*) are said to be productive abundantly only every third year. A belief common here (Kumáun) in reference to many other fruits.

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319. **Holidays—may-poles**: p. 566.—The *Sankránts* (entrance of the sun into a new sign of the Zodiac) are all more or less observed as holidays. The *Sankránt* in Aries is illustrated by the *Holí* which is kept by the Gurkhás with a regular may-bush, cut and brought in with much pomp and music, and decorated with parti-coloured shreds as used to be the case in England. The *Sankránt* in Libra is also a great day with the hillmen, being the kalendaric termination of the wet season and commencement of the autumnal harvest. On this occasion a human effigy called *khatarwá* is made of straw and sticks decorated with *jhúlá (antenaria)* and other flowers, and paraded about the village and in the evening thrown into a large bon-fire.

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320. **Bamboos—sacred**: p. 571.—At the Punágiri temples the fine clumps of bamboo, being sacred to Deví, are never cut; the popular belief being that if converted to use, scorpions and centipedes innumerable would issue forth to punish the sacrilege. So amongst the Greeks the cultivation by the Phocians of the Crissean plain dedicated to Apollo and to perpetual sterility, induced the sacred war.

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321. **Punagiri Temple—Custom**: p. 572.—The first symptom of sanctity in the wilderness is a small *marhí* (hill temple) dedicated to Bhairú, or Mahádev considered as his own door-keeper. Here pilgrims leave their shoes, and no man of low caste or notoriously bad or even unfortunate character, or filthy in person or discourse, is knowingly allowed to advance further.

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322. **Rikhesar—a growing lingam**: p. 581.—A little beyond the Malsá Deo Pass, on the left or east bank of the Lohú is the holy shrine of Rikhesar, prettily situated amongst cedar groves and rejoicing in the privilege of a *lingam* (phallic emblem), which has the property of growth.

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323. **Kotalgarh—site of Mahakali's battles**: p. 582.—Among those slain by the hand of Mahákálí (Durgá) was Kottaví, mother of Bánásura (son of Mahákálí) who with a coat of mail over her bust and naked from the waist downwards, fought like an amazon on the battlements, which are said to derive their names from her exploits and appearance; Kotalgarh being interpreted to "mean the fortress (or abode) of the naked woman."

324. **Sui near Lohughat—Sonitpur**: p. 582.—The learned *pandits* of Kumáun affirm that Súí is no other than Sonitpur, the Red City of the *Shástras*, the abode of Bánásura. The peculiarities of the soil at and around Lohughát explain the mystery. On removing the sod in some places a blue, but far more generally a deep red ferruginous clay is found to form the ground, and to this the people appeal as ocular demonstration of the legend. "It owes its colour to nothing else than the blood of the giants." During the rainy season the Lohú or "bloody river" is similarly disloured. We find the same idea in the Lebanon.

> "Smooth Adonis from his native rock,
> Ran purple to the sea, suffused with blood of
> Thammuz yearly wounded."

---

325. **Prevalence of superstition**, p. 583.—One actually breathes and lives in an atmosphere of the supernatural. A god, a ghost, an angel, a devil, a witch lurks behind every stone and bush, and possession by them a daily affair in Kumáun.

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326. **Cures—Wooden pins at four cross roads**: p. 583.—All sickness is considered of diabolical origin and an approved charm for getting rid of it and pegging down the devil is driving a wooden pin into the ground where four ways meet, and burying certain grains and drugs on the spot. These are speedily disinterred by crows.

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327. **Destruction of the prickly pear—Faqir's curse**: p. 583.—In 1847 the common prickly pear (*cactus indicus*) was fortunately annihilated at Almora by myriads of a species of *coccus*. The plant had withered, the people said, under the curse of a *faqír* who had suffered from one of its thorns.

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328. **Kumaun—Skanda Purana**: p. 584.—The Pauranic legends regarding Kumáun are contained in the *Manuskanda* section of the *Skanda Purána*.

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329. **Jungle fires—belief**: p. 544.—In addition to the accidental friction of bamboos, &c., the mountaineers believe that the jungle-fires are sometimes lit by sparks elicited by falling masses of rock.

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330. **Ahri—a godling**: pp. 599-600.—Near Parká is the temple of Airí or Ahrí Deotá. Ahrí is one of the most popular of the minor and probably aboriginal gods of the mountaineers, such as Saim Deo, Nág Náth, Har (also Harju and Mahambalí), &c., whose rustic shrines are met in every grove and on every summit. They are now considered to be men of the Golden Age, deified for their many virtues and power, and so far answer to the classical demons of the Greeks as defined by Hesiod. Their fair, some time in October, is celebrated by feasting and dancing. During the revelry the demi-god seizes and takes possession of one of the party who is supposed to acquire the gift of prophecy, the power of revealing the places and agents of stolen goods, the seat, cause, and cure of diseases, &c. Ahrí, a mighty hunter armed with bows and arrows of steel, presides over ordeals, and it is said that an oath taken in his name is held in great reverence. The true name of the peak near Sonitpur, called "Ihooee Deo" in the map, is Ahri Deo. Raip in Gangoli is also sacred to this hero.

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RELIGION.

331. **Lal Beg—Balmikji—Valmiki.**—In the ginning was chaos. The Almighty created ilmíkjí, and he was placed on duty to sweep e stairs leading to the heavenly throne. One y God out of compassion said to Bálmíkjí—'hou art getting old, I will give thee something a reward." Next day Bálmíkjí went as usual sweep the stairs, and there through the mercy of rovidence he found a tunic (*cholá*, a garment worn y a bride at her marriage). Bálmíkjí brought his tunic to his house, and put it aside, and engaged himself in other work. By the omnipotence f God, this tunic gave birth to a male child. When Bálmíkjí heard the cry of a babe proceeding from the tunic, he at once went to the heavenly staircase, and said—"Almighty God, a child ad been born from the tunic given to thy servant." He was told in reply—"Thou art old, this spiritual master (Gurú) given unto thee." Bálhen said he had no milk for the babe. He irected to go home, and whatever animal ed his path, to get it to nurse the child. God over said that he had out of *lá iláha ill'alláho* e is no God but God) created Lál Beg, and ame should be Núrí Sháh Bálá. Bálmíkjí nded from Heaven, and came to this Earth, saw a female hare (*sassí*) suckling her young. caught and brought her with her young ones, a Lál Beg drank her milk, and was nourished, d grew up. From that time the eating of hare prohibited to sweepers. The Almighty declared al Beg to be the Gurú, and that in every house a mple of two and a half bricks would be reared him; and for this reason a temple of two and a lf bricks is built in front of the house of every ous sweeper.

Bálmíkjí is Válmíki, the famous Rishi and Poet, thor of the Sanskrit *Rámáyana*. Válmíki was by th a Badhik, one of the impurest of men who former times officiated as hangmen, or public ecutioners. Válmíki was a huntsman, and used associate with the Bhíls of Mewár. His version was miraculous when in the act of ing the shrine of a deity. He settled at Chitrakot, in Bundelkhand, at the time of the exile of Ráma from Awadh—*vide* note to p. 3, and pp. 236 and 268 of Growse's *Translation of the Rámáyana of Tulsí Dás*.—*J. G. Delmerick.*

332. **Sendu Bir—Whistling Spirit—Kangra and Kashmir.**—It is a common belief among the people that Sendú Bír is generally in the form of a Gaddí (hill shepherd) with a long beard and a *kiro* (long basket for carrying milk, *ghí*, &c.), on his back. The spirit is called also Dáriálá from its beard, and Kirowálá from the *kiro* or long basket. The main shrine of Sendú Bír is at Basolí, in the territory of Jámmún, and smaller ones are at Dhar, Bhangorí, and Gungthá, in the Kángrá District. Nearly all the Hindú cultivators have a strong faith in this spirit, and at both harvests offer him *karáhí* (*i.e.*, *halwa*, sweetmeat). Whenever a house, or a woman, or a man is declared by a *jogí* (locally, *chelá* or magic-man) to be possessed by Sendú Bír, such person will make offerings of *karáhís*, or a ram, or a he-goat, to the spirit in order to ward off illness.

It is believed by cultivators generally that Sendú Bír steals corn, milk, *ghí*, &c., from others to give to his special worshippers. The people also fear those who are supposed to have mastered the *mantras* or charms by which Sendú Bír can be made to come at call, and to go by command to oppress their enemies. In some places Sendú Bír is supposed to burn down the houses, &c., of those with whom he is dissatisfied. In places where houses are liable to be burnt down suddenly the people are much afraid of *faqírs* coming to beg in the name of Sendú Bír; and if they say they belong to his shrine they are plentifully rewarded. The inhabitants of Barsar will commonly st[illegible] that the police station there was burned do[illegible] this spirit.

Sendú Bír is also supposed to cohabi[illegible] female to whom any person who h[illegible] charms may send him, the wom[illegible] she is in a dream.—*Sirdárú Bhal*[illegible]

[For a note about Sendú or Sindhú Bí[illegible] vol. XI, p. 261.—ED.]

333. **Musalmans' Tombs.**—I should be much obliged if any of your readers could give me information regarding the distinguishing marks on stone and marble tombs of Muhammadans. The monuments of *men* are recognizable by a segment of a cylinder called a *qalamdán* (pen-box) raised on the flat upper surface, and those of *women* by a flat surface in shape like the wooden boards on which children write. What is the real meaning of these symbols? A pen-box, for instance, is the last index one would expect to meet with on a Pathán's or a Mughal's grave. When did these marks first come into use? Early tombs, such as those of the Tughlaq kings, have not got them. Are they found generally, or only in and about Dehlí?

Is the reason known, too, why many stone tombs have an oblong hollow on the top, often filled in with earth? – *J. D. Tremlett.*

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334. **Ghosts and Hobgoblins—Churel—Rakhshas—Bhut.**—The *churel* has a face like a woman, but very hideous; breasts pendent and carried over the shoulders; heels to the front. She wears black clothes, has long black tusks, and eats children. Her habitat is in ruined forts and burning-grounds. A woman who dies in her confinement becomes a *churel.*

The *rákhshas* has an awe-inspiring appearance, with horns on its head. It appears to be closely allied to Herne, the hunter. See *Merry Wives of Windsor.*

The *bhút* of Oudh is tall, white, and shining. It impedes progress along roads. It seems to be a relative of the "white-sheet and turnip."—*M. Millett.*

[For *churel*, see *Calcutta Review*, vol. LXVII, pp. 180-183.—Ed.].

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335. **Hindu Godlings—Bombay.**—Here is a list of 40 Hindu demon-gods, the chief of whom is Vetál.

Vetál.	15 Jakhái.	Navlái.
Brahmápurush.	Jugái.	30 Náráyandev.
Bahiri.	Jhoting.	Pavnái.
Bápdev.	Janái.	Satvái.
5 Báiyádev.	Káfri.	Somjái.
Chondi.	20 Kalsái.	Sambandha.
Chetak.	Khánis.	35 Savári.
Chandki.	Kálimba.	Sikái.
Dakhin.	Khámbyá.	Sálbái.
10 Gira.	Munjá.	Vagjái.
[illegible]edli.	25 Mhaskoba.	Vír.
[illegible]dali.	Mukái.	40 Vághayá.
[illegible]n.	Masásur.	
	Metyái.	

K. Raghunathji.

[illegible]IAL CUSTOMS.

[illegible]g **Customs—Hindus.**—When [illegible]ed Bráhmans are feasted and the friends of the family. The *mistrí* (master builder) attends the dinner, and receives from the owner complimentary gifts, such as shawl, turban, clothes, and money, as his merits and the generosity of his employer dictates. During the building (see note 16) a lamp is often kept burning all night. This is to prevent *bhúts* (ghosts) and *churels* (female ghosts), and the like, from taking up a lodging in the new abode.—*J. L. Kipling.*

[See *Journal*, Society of Arts, 1883, p. 739.—Ed.]

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337. **Building Customs—Muhammadans.** When a Musalmán starts the foundation of a hou[illegible] he gets an auspicious day fixed—as often as [illegible] by a Bráhman—and the ordinary Hinduis[illegible] Musalmáns of the eastern districts will entert[illegible] Bráhmans at a dinner. A strict Musalmán [illegible] get a *mullah* (priest) or a respectable man of wei[illegible] and character to lay the first brick, and will [illegible]tribute *gur* (molasses) to the poor, and giv[illegible] dinner. When the house is finished he gives [illegible] *inám* (reward—gift) of a shawl, or turban, [illegible] money, to the *mistrí* (master-mason).—*J. Kipling.*

[See *Journal*, Society of Arts, 1883, p. 738.—Ed.]

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338. **Sowing Mixed Crops to avoid th[illegible] Baniyas.**—Does this system of cheating th[illegible] Baniyás (money-lenders) hold good throughout th[illegible] Panjab? The debtor sows in the corner of h[illegible] field a mixed crop, such as pulse and wheat. The[illegible] grow up together, and the money-lender refus[illegible] to take them on account of their being a mi[illegible] crop, and the debtor thus saves something f[illegible] his own sustenance.—*Roland Richardson.*

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339. **Marriage Ceremonies—Akhat.**—[illegible] the following sentence in an account of the [illegible] of Etah, N.-W. P.

"The Magheli Ahírs have a tradition tha[illegible] once owned Sukít, and to this day they lay [illegible] *akhat* at marriage festivals in memory of [illegible] old home there." What is the *akhat*, and [illegible] the ceremony of laying it here alluded to?—*D. Ibbetson.*

[*Akhat* is perhaps for *akshat*, *achhat*, or *ákhad*, the pu[illegible] of rice on the forehead of an idol (*murtí*) or a Bráhman[illegible] Sukít or Sakíth in the Etah District?—Ed.].

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340. **Musalman Titles for Hindus.**—[illegible] note 11. The tradition of the Mán Jats is t[illegible] they once ruled in Ghazní, and that Rájá Bhím [illegible] was the last ruler of their race there. This k[illegible] came on an expedition to India, and settled [illegible] Bathindá (Patiálá territory), driving out the Bh[illegible] Rájpúts. Another Mán Ját of the same family [illegible] the title of Khán, his name being Bhúndar. [illegible] son, Mírzá, succeeded to the title. Another an[illegible]tor, now known as Mán Sháh, had the title [illegible] conferred on him by the Dehlí Emperors. His

s been lost, and he is only remembered by of the Máu Sháh. His descendants are ánsháhiá, and even now those who claim from Bhúndar Khán would have no objec- he revival of the title of Khán in their —*Gurdiyál Singh.*

Birth Customs—Panjab.—Panjabi Meh- vengers) hide a portion of the umbilical rapt in a cloth among the mother's and n child's spare clothing to avert the evil- . *C. Temple.*

FOLKLORE.

Donkeys.—See note 121. The donkey is stated to be in good condition always in the hot weather, he is satisfied he has the grass; and in the rains, owing to its ewal, that he has still to eat it. This is nce in which a witticism has lost its and meaning through local translation. current in the Ját district on the East- á Canal, N.-W. P., explains the posi-

Kharsá gadhe ká
Barsát bhains ká.
The hot weather for the ass
The wet for the buffalo.

ry or hot weather the grass is stunted, 's wants are satisfied thr... renews, and do what he may the ground continues green. His constant self-reproach then is—

Are terá bhalá ho! tain ne kuchh nahín kháí.

May good luck befall you, you have eaten nothing.

He weeps and frets over the circumstance, and his health proportionately suffers. "*Sálá*," shouted a *kumhár* (potter) to an ass that was standing listless, and one of a lot browsing on a fine summer day,—"*Sálá! ab bhí rowe húe. Dekh páchhe. Sári jamím tain ne sáf kar dí.* "Scoundrel, still weeping and fretting. Look behind. You have cleared the whole ground." And a stimulant to fresh distinction in the shape of a stick fell heavily athwart the ass's flanks.—*A. P. W.*

343. **Donkey-ride Punishment.**—See note 13. In November 1882, in the Ajaigarh State (Bundelkhand), a woman of high position, suspected of conjugal infidelity, was thus dreadfully disgraced. Her hair was shaved off, and she was put astride a donkey, face to the tail, and paraded through the city, hooted and jeered at by the crowd. Cow-dung was flung at her by the street boys who followed in the wake of the procession. —*W. J. D'Gruyther.*

344. **Well-finding by Goats.**—See notes 17, 118, 119. In Banúr, in the Patiálá State, such ...ell finding by goats has been known. There ...sons now alive in the different ...remember settlement in thos... ...of old and unused we... ...s sitting round...

347. **Omens—Spiders—Assam**—To see a spider before noon is unlucky. Those seen after 12 o'clock are considered good omens.—*W. B. Moore.*

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348. **Silk unlawful for Muhammadans.**—Mr. Kipling has noted that an admixture of cotton with silk is necessary to render the latter admissable for Muhammadan wear; the mixture being called *musaffá*, pure, or *mashrú'*, permitted,—hence the term *sáfí* for a fabric composed of a cotton warp with a silk web. Is the prohibition against the use of simple silk common to all Muhammadans? And what is its origin?—*Denzil Ibbetson.*

[*Mashrú'a* according to Fallon, *New Hind. Dict., s. v.*, is a garment worn at *prayers*, pure silk being at that time prohibited.—Ed.].

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349. **Churel—Lilith.**—The legends of the *churel*, the ghost of a woman who has died in pregnancy, so well-known in the North-West Provinces, is curiously analogous to the Legend of Lilith. For an account of which, see Conway's *Demonology*, vol. II, p. 99.—*W. Crooke.*

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350. **Chank.**—At the ceremony of the *chánk* or forming the winnowed corn into a heap at the threshing floor, the following incantations are used :—

Syábarh Parmesharjí
Sai barkat díjíye.
" Lord God of the corn-heap
Give a hundred blessings."

Ann Deotáji
Sahes guná hujíye
d an'

352. **Recipes for Fever.**—Fevers a different castes—*i. e.*, some are *mehtars* (s gers), some *zamíndárs* (labourers, farmers) *gújars* (cowherds), etc. In curing a fever t thing to do is to find out its caste. If yo pect it to be a Gújar, give plenty of mill the patient will recover; if a Mehtar, ma sweep the floor; if a Zamíndár, let him go plough; and so on. By these means the spirit will be satisfied.

If you suspect the fever-spirit to be a t at midnight to the grave-yard and bring clod of earth, put it to sleep with the pati the next morning hang it by a string to tree (*acacia arabica*). This hangs the fe and is infallible. The thief caste of fever which comes at night stealthily. But sh night-fever not be of the thief caste, a g is to put the dirty spoon out of the coo on the patient's pillow. The fever fiend will be disgusted, and not get into bed victim.

Another plan amongst Musalmáns a lamp and go to the mosque (*masjid*) night and bend down as if searchin thing, until some curious passer-b " What are you looking for?" Then th the lamp and answer, " find it yourself, home without looking back. The fever you and go to the questioner.

Take a cotton thread and wind it

370. **Rath.**—See note 29. Ráth is mentioned Elliot's *Glossary* as one of four tracts of country habited by the Alanot Chauháns, who claim des-nt from Rájá Sangat, great-grandson of Cháhir eo, who was the brother of Prithi Ráj. The others Bighotá, Dhundhotí, and Chandwár. All four mes are said to be of mere local application, not to be known in the public registers, or d beyond the boundary of the tracts to which y belong. Ráth, the largest of these tracts, is ed to be for the most part included in Alwar, Mandáwar, Nímrána, Biroda, Lahpotí, Bíjwar, -Pútli, Harsaran, and Nárnául are named as its ncipal places. Lahpotí I cannot find in the map, all the others lie west of the line of railway Rewárí to Alwar, and all but Nárnául, which ngs to Patiálá, are in Alwar territory. Láh, of Rájá Sangat, is said to have become Ráo Iandáwar, a younger brother having suc-ed to his father's title of Rájá, and become of Nímrána. The reigning family of Jammún id to represent another of the sons, while the bond Baunrís represent another.

e Meos would seem to have exaggerated imensions of Ráth by extending a well known to the less familiar country lying further to est. The Ráth mentioned by Malcolm can no connection with the Ráth of Alwar and ul.

uld it not be well if correspondents would more of these local names unknown to the registers and the maps, adding such par-as they can of the country to which they The work done by Elliot for the North-n Provinces has still to be done for the Names like Potwár for the country helam are well known, but how far does extend ?—*D. G. B.*

Gohana Lake.—In the *Civil and Military*, Lahore, November 9, 1883, a correspondent, seems to have special local knowledge, s note 144 as follows :—

e is no lake at Gohána at all; but a deep road depression—which once formed a like the R. Márkandá, or else an arm of the ná itself—does run through the whole of hána *tahsíl*, and far down to the south be-ntak, where it joins the depression of an-stream, the Kasháotí, which flowed from south rth. In this depression pools of moderate o occasionally form in the rains; but there lake at all, or anything approaching one. ardán Khán used this depression for the bed canal as far as Gohána, and then took it out cutting to the south-east towards the line occupied by the Dehlí branch of the West Canal. The embankment which he made across the depression for diverting the waters gave away, however, and a flood tore down the old bed to Lálpura, near Rohtak (not by Goh-ána, but miles south of it), and is said to have destroyed that place, though this seems very doubtful.

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372. **The Jalandhar Dardhak.**—Among local names in the Jalandhar district I may mention Dhák and Manj or Manj ki Dárdak, which appears in the *Ayín Akbarí* as a *mahal* and evi-dently corresponded with what is now called the Dhák, paying over 97 *lakhs* of *darhams*, which comprises the Rahon *tahsíl*, the eastern part of the Phillaur *tahsíl*, and part of Phagwára. The *dhák* (*butea frondosa*) is a prevalent jungle tree throughout the tract, and as in Panjábí pronuncia-tion the vowel is shortened, the popular idea of the origin of the name is, that it means the coun-try where the *dhák* grows, and I have heard Dárdhak. This is most likely a mistaken etymology, explained as meaning the door of the *dhák*, but I have heard no other.—*D. G. B.*

[This note was made independently of note 132.—ED.].

LANGUAGE.

373. **Idiom—Dari nal karna.**—*Kis dárí nál tain eh kamm kítá? lit.*, with what beard did you do this deed? (ironical). This was a manly thing to do!—*R. C. Temple.*

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374. **Sohaga.**—(See note 9) is distinctly *not* a harrow, not even a bush-harrow; it is a clod-crusher.—*M. Millett.*

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375. **Ogre—Aghori—Orcus.**—See notes 41 and 136. The real word is not Aghori, but Ghori. *A* is in many cases redundantly added in Hindustání, just as in Persian. Ghorí is from Sanskrit *ghor*, hideous.—*Gurdiyal Singh.*

[Aghorí and Ghorí seem to be synonymous for these cants. Monier Williams, *Sansk. Dict., s. v.*, supports th tion in note 41 of Aghorí, as "un-terrible." For cre rivations of Orcus, see Liddell and Scott, *Greek Lex* Horkos.—ED.].

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376. **Kulu—Language spoken at** While on a brief tour in Kulú this sp companied the Assistant Commi Dane, from Nagar to Malána (cr into the valley of the Párbatí), and took the opportunity of making a of the vocables of the special la the people of that village. An and of its deity, the Jamlu d Lyall in paragraph 119 of the Kángrá District, and b pages 94 and 95, of his a

and Spiti, and it is not necessary to refer in this place to the peculiar appearance and customs of the people, or to their general uncanny reputation. Colonel Harcourt has given a list of words used by the people of Malána at pages 118-119 of his book. Unfortunately I was not aware of this at the time of my visit, and so wasted much of my time in recording words already noted by him. There is no use in repeating these, and I have therefore confined the list below to those words which do not appear in Colonel Harcourt's collection. It is evident that the vocabulary, as at present recorded, is very incomplete, especially as regards the inflexion of verbs and nouns, and I have written this note in the hope that the Assistant Commissioner will get down one or two leading men of Malána to Nagar and have a full vocabulary of their language prepared. No doubt in its essentials the language is Tibetan, but out of the 150 words or more recorded by Colonel Harcourt and myself, only nine have any vocables closely corresponding to them in the dialects of Tibetan or Burmese, as will be seen from the following list, which has been prepared after a careful examination of Jäeske's *Tibetan English Dictionary*, Lewin's *Manual of Tibetan*, and Sloan's *Practical method with the Burmese Language*.

English.	*Malána.*	*Tibetan.*	*Burmese.*
House	... Khim	... Khyim	... ...
Fire	... Mih	... Me or Mi	... Mee
Wood	... Shingh	... Shing or Sin	... ...
Eye	... Megh	... Mík or Míg	... Myete se
Dog	... Qui	... Khyi or Kyi	... Khway
Ghi	... Már	... Már	... ...
Tongue	... Le	... Lee	... ...
Winter	... Ghun	... Gun or Dgun	... ...
Three	... Shum	... Sum	(Sám = Chinese).

For none of the other words taken down by myself or recorded in Colonel Harcourt's list have I been able to trace any vocables of apparently similar origin in the above works. My informants, as regards the Malána language, were Ahtú, son of Siddhú, an ex-*kárdár* of the temple of the Jamlu *deota*; and Ahchí, son of Petú. In taking …n the statements of the former in Rishol … the assistance of the manager of the Wazírí …estate, who would be a first-rate man to … complete vocabulary of the language, I …

H. C. Fanshawe.

[To be continued.—Ed.].

HISTORY.

…—**Bhoj.**—Wanted the date of …so the date of Rájá Bhoja.—*A.*

…v connected with Afrásiáb, his date … Century B. C. He was the 9th …d was killed by Kaikhusro, the 3rd King of the Kaianian dynasty. Kaikhusro is identi… with Cyrus the Great. Afrásiáb constantly figures i… *Sháhnáma*, and by right he was King of Turán.

There are two Rájá Bhojas in Indian History. T… usually referred to in stories and legends is Bhojadeva of Dh… who lived in the 11th Century *A. D.*—Ed.].

378. **Muhammadan names for Hindus** Wanted authenticated dates at which these… came to be used and at which they *first* came … be common.—*R. C. Temple.*

MISCELLANEOUS.

379. **Rajput—Definition.**—The following c… position was given by a Káith of the 'Azamg… District as describing the local notions of … Rájput (*sic*), his name and his ways. It … course a very unfriendly one, and is recorded … actly as given in the Káithí character. … rather a feeble attempt at an acrostic :—

Rájput ke mána.

Rájput.—Rá, Ráchhachh hai.
Ja, Jarh hai.
Pu, Pápí hai.
Ta, Turang hai.
Bájí ber ních banat hai.
Bájí ber bará banat hai!

Rá.—Ráchhachh wohí ádimí hai jo bhachhá … kháte hai.

Ja.—Jarh wohí ádimí hai, ki jis ko dayá nahín … sangdil hai : kuchh bújh bichár nahín! … ká kah ná sunte hai.

Pu.—Pápí men bahut bát shámil hai.

Ta.—Turang ke máne yah hai ki ápne jawánn… mokábile kisí ko nahín samujhte, jis tara… amlí men kiá!

The meaning of Rájput.

Rájput.—Rá is *Ráchhachh* (devil).
J. ,, *Jarh* (tyrant).
Pu. ,, *Pápí* (sinner).
T. ,, *Turang* (a showy horse).
Sometimes he is down:
Sometimes he is up!

Rá.—Ráchhachh (*Rákshasa*) is the man … devours everything.

J.—Jarh is the man who is pitiless; is … hearted; who has no understandi… sense; who listens to no one's sa… vice).

Pu.—In the *Pápí* are comprised many (wi… things.

[☞ Bráhmans and Baniyás hold that the classes wh… animals and keep hunting weapons are *mahápápí*, ver… sinners.—Ed.].

T.—Turang means this: to think none as … as one's self, as the drunkard does!

EXTRACTS FROM NATIVE AUTHORS.

MAKHZAN-I-PANJAB.

380. **Loharu State—Ahmad Baksh Khan**: 26.—Lord Lake on driving the Maráthás m Dehlí (1806 *A. D.*) transferred the Lohárú ate to the Rájá of Alwar, who gave it to his eutenant, Ahmad Baksh Khán. The English vernment, in reward for services to itself, add- the Firozpúr estate, south of Dehlí (Gurgáon strict).

81. **Nawab Shamsu'ddin Khan of Loha- —Mr. Fraser's murder**: p. 26.—Nawáb msu'ddín Khán succeeded Ahmad Baksh in. He had two own brothers, Amíru'ddín n and Ziáu'ddín Khán, who claimed shares he estate under the father's will. The case laid before Mr. Fraser, the Agent at Dehlí, reported to Government, that according to will all the three brothers ought to have s in the property. In revenge for this, in er 1835 *A. D.*, Shamsu'ddín Khán had him ed by his people After an enquiry, which or a year, he was convicted and hanged, s estate at Firozpúr confiscated and added Gurgáon District.

full account of Mr. Fraser's murder is to be found in leeman's *Rambles and Recollections*, *teste* Channing's *Report of the Gurgáon District*.—Ed.].

Pataudi State—Faiztalab Khan: This State is a branch of the Jhajar State. ke gave the lands to Nawáb Faiztalab he brother-in-law (*bahnoí*) of Nawáb at 'Ali Khán, of Jhajar, according to a *sanad* s-patent) dated 24th October 1804 *A. D.*, or ab 1219 *H.*

is does not quite agree with the criticisms on notes 155 to be quoted in a future number.—Ed.].

Dadri State—Muhammad Isma'il p. 28.—This used to be a branch state of ijar State, and when Lord Lake confirmed to Najábat 'Ali Khán, Dádrí and Bahá- i fell to Nawáb Muhammad Isma'íl Khán, ther.

Confiscation of Dadri—Bahadur Jang : p. 28.—On 4th November 1857 (General) Lawrence, (then) Political Agent at Dehlí, to Dádrí and confiscated the state on ac- of the Nawáb Bahádur Jang Khán's com- with the mutineers.

385. **Gama of Dadri—Story of the Mutiny**: p. 28.—One Gámá, a resident of Dádrí, who during the general disturbance had murdered a Government Postal Clerk (*dák munshí*), was hanged by General Lawrence on the spot, and his body ordered to remain hanging there for 15 days.

[This used to be a common custom under native rule, but did Sir Richard Lawrence ever issue any such order?—Ed.].

386. **Bahadur Jang Khan's Exile**: p. 28. —Bahádur Jang Khán himself was exiled and sent to Lahore on an allowance of Rs. 1,000 *per mensem* for life.

387. **Maler-Kotla State—Shekh Sadaru'd-di**: p. 28.—The four[illegible] f the family was Shekh Sadaru'ddín, a S[illegible] Afghán and a *Zindá Pír*, one who s accounte[illegible] it even in his lifetime.

[Natives usually call Máler-Kotla by the reversed name Kotlá-Máler.—Ed.].

388. **Sadaru'ddin—Sadar Jahan**: p. 29.— Sadaru'ddín *alias* Sadar Jahán left his native place Darában, in Afghánistán, for India, and dwelt at a place now known as Máler, situated on an old branch of the River Satluj, of which traces are still to be seen. Here he devoted himself to the service of God. At that time the only signs of Máler were at a small village called Jhúm.

[Jhúm should be apparently Bhúmsí.—Ed.].

389. **Sadaru'ddin—Mali—Bahlol Lodi**: p. 29.—Near the saint dwelt an old Musalmání woman named Málí, who became his first follower. When the Emperor Bahlol Lodí married his daughter to Sadaru'ddín (about 1454 *A.D.*) he became a very celebrated man. After which he founded a city and named it Máler after Málí. He died in 932 *H.*, and was buried at Máler.

[The date 932 *H.*=1524 *A.D.* must be wrong. Bahlol Lodí reigned in *A.D.* 1452—1489, and the saint was 71 when he died. This marriage was almost immediately after his accession.—Ed.].

390. **Sadaru'ddin's descendants**: p. 29.— Sadaru'ddín had two wives—a Rájpútní and the Emperor's daughter. The Princess's descendants are still the keepers of his shrine: the Rájpútní's descendants became the Nawábs and Chiefs of the State.

391. **Bazid Khan—Kotla**: p. 29.—Bazíd Khán, the 5th or 6th [5th is right] from Sadaru'ddín, built (in 1657) a town—Kotlá—near Máler, and added to his estates.

392. **Sher Muhammad Khan and Jamal Khan of Maler-Kotla**: p. 29.—(The 7th Chief) Sher Muhammad Khán and (the 9th Chief) Jamál Khán successively fought the Sikhs and Gurú Gobind Singh.

393. **Bhikan Khan—Maler-Kotla rupees**: p. 29.—(The 10th Chief) Bhíkan Khán was a *protégé* of Ahmad Sháh Durrání, who gave him the right to establish a mint (about 1750). He was at last killed by Alá Singh (Rájá) of Patiálá.

[In reality he was shot by a Sikh villager in 1763.—Ed.].

394. **'Atau'llah Khan—Ochterlony**: p. 29.—In (the 15th Chief) 'Atáu'llah Khán's time (*A. D.* 1808) General (Sir David) Ochterlony confirmed the state to the family, which had mostly passed to the Sikhs under Maháráján Ranjít Singh.

395. **Nawab [illegible]an of Maler-Kotla**: p. 30.—Before (t[illegible] Chief) Am[illegible]r Khán's time (1821-1842) thes[illegible]s were cal[illegible]d Khánsáhib, but the British [illegible]ernment gran[illegible]d him the title of Nawáb.

[All the above notes agree generally with the account in *The Principal Kotlá Afghâns*, by Khán Sáhib Ináyat 'Ali Khán, brother of the present Nawáb, privately printed 1882.—Ed.].

TARIKH-I-PANJAB.

396. **Guru Arjun**: p. 19.—He knew Persian very well.

397. **Guru Arjun—Adi Granth**: p. 19.—He collected the sayings of the four Gurus—Bábá Nának, Angad, Amar Dás, Rám Dás, and compiled them into a book called the *Adi Granth*.

398. **His Buildings—Santokhsar—Taran Taran**: p. 19.—He completed the masonry steps on the four sides of the Amritsar tank which his predecessor Rám Dás had left unfinished. He also built a second tank in the city, now called Santokhsar. He further built the celebrated tank of Taran Táran in the Amritsar District.

399. **Legend of Taran Taran**: p. 19.—In the *Janam Sákhí* the story of the building of the Taran Táran tank is thus told. One day Gurú Arjun was sitting in his public hall (*díwán khána*), attended by a multitude of his followers, when a female Sikh (*Sikhní*) came before him, and kissing his feet, said:—"My husband had been sick with leprosy for many years, and his hands and feet had fallen off. My fellow towns-men turned us out of our house, and I went forth carrying my husband on my back in the hope of finding some competent physician who would heal my husband. After three days I reached Taran Táran with my husband, and leaving him at the pond (*jhíl*) there went into the village to beg. When I returned I could not find my husband, saw a healthy, fine young man there. much astonished, and searched here an for my husband. Finding no trace of him asked the young man if he had seen any leper about. He began to laugh, and said 'I a the sick man, thy husband. The Lord Mo High, by the blessing of this land and the vir of this water, has cured me. When you left on the ground to beg in the village, I thou it would be a good thing to leave such a lif mine, and I determined to drown myself in pond. So I dragged myself to the bank, threw myself into the water. I went down to the bottom and came up again. I went u a second time, when the water threw me o the bank again, and then I found that all sores were healed.' This is how my hus was cured, and I have brought him here to the tale." Gurú Arjun was much astonis and when he saw that the man had been r healed, he went with him to the spot whe had been made whole: and considering it a sacred spot, he commenced to build a mas tank there.

400. **Guru Arjun—Diwan Chandu**: p. Mának, a Sáhí Khatrí (*Khatrí qaum Sáhí*) of who was Díwán (civil administrator) Jahángír, of the Lahore Súba (Governme to whom the Emperor had given the Díwán Chandú, sent his Bráhman (family to Gurú Arjun to arrange a marriage betw Gurú's son, Hargobind, and his daughter. Arjun refused, on the ground that being a could not marry his son into the family o or rich man. Díwán Chandú on this dire became the Gurú's mortal enemy.

401. **Guru Arjun's Imprisonment** The Emperor Jahángír happened to be from Akbarábád (Agrá) to Kashmír, an *en route* he reached Lahore, Díwán Chandú complained to the Emperor that Arjun ha gated to himself royal authority, that he w rule over both Hindús and Musalmáns, that a large following of Játs, &c., that he was ve and that there was much fear that he wou against the Emperor while he was at K On this the Emperor began to suspe Arjun, and summoned him from Amritsar ing several of Díwán Chandú's horseme purpose. Gurú Arjun, in the purity and in of his heart, obeyed the summons. But t peror had gone on to Kashmír, and Díwán seizing the opportunity, imprisoned the Gur dark and narrow place. He daily sent hi sengers, saying that if he would agree to the riage he would be released. But the Gurú not listen, and the Díwán treated him sava

[The importance of this tradition will be explained —Ed.].

FOLKLORE FROM DIFFICULT SOURCES.

Madden's Tarai and Kumaun.

402. **Ransila—Bhim Singh's fingers : *J.A.S.B.*, 1848 :** p. 600.—At Deo Dhurá are two boulders, the uppermost of which is called Ransilá. On Ransilá rests a smaller boulder said to be the same that was employed by Bhím Singh to produce the fissures in the rocks, in proof of which the print of his five fingers is still pointed at.

403. **Deo Dhura—Fight in honour of Devi : p. 602.**—At Deo Dhurá, at the annual fair in September, it was the custom of the people to form into parties which fought with sticks and stones with not infrequently fatal results in honour of Deví.

404. **Doms—Beliefs : p. 604.**—The Doms, or Dumrás of Kumáun, have different deities from the Hindús. The chief of these is called Narangkár, the maker of men, to whom they offer hogs, fowls, and other unclean things—a practice which may indicate a connection with the non-Hindú races of the mountains and forests of India. They also hold the demi-gods Harru, Sain, &c., in great veneration. A common tradition relates that the Doms once gained the mastery of the province, and established a *leather* coinage. [Perhaps a memory of Muhammad Tughlaq's attempt to imitate the Chinese system of *chao* or paper money in *A. D.* 1330.—Ed.].

405. **Kapileshwar—Temples at junctions of rivers :** p. 607.—At the junctions of the two branches of the Kumniá river, near Dol, is the shrine of Kapileshwar with a large temple to Mahádev, built by Udiot Chand, son of Báj Bahádur (17th century), at the exact spot where Kapila Muni did penance, while Sesh Nág, the serpent-king, was similarly engaged across the river. There is scarcely a confluence of two streams in the mountains where Mahádev is not worshipped.

406. **Chaukutiyas—Altars : p. 608.**—The Bándaní summit with its oaks is consecrated by a temple to Deví, in front of which is one of those tabular stone altars on four low pillars called *chaukutiyás* in Kumáun. They closely resemble the Druidical cromlechs, and are used for the sacrifice of goats, the deposit of flowers, &c. Nor will any *shikári* pass a shrine of this sort without some small propitiation.

407. **Spirits at Bisheshar : p. 609.**—At Bísheshar the Hindú dead from Almorá are burnt. The spirits of the dead are supposed to lurk about Bisheshar, where they are occasionally seen. Sometimes under the guidance of (a demon) Bholá Náth, on horses, in *dandís* (palanquins), and on foot, they go through Almorá to the Baniyás' shops. Death is supposed to follow soon on a meeting with one of these processions. These ghosts are affirmed to be deficient in the members : one has no head, another no feet, and so on, but they can all talk and dance.

408. **Junction of streams sacred : p. 610.**—Somesar owes its sanctity to the junction there of two other streams with the Kosillá, *viz.*, the Salí from the west, and Mansári Raul from the east.

409. **Wet days owing to marriages : p. 615.**—At Sáráhát, a cloudy day with smart showers, which, as well as yesterday's storm, a knowing mountaineer told were caused by a number of marriages going on in the plains.

410. **Rain and time calculated by weight : p. 615.**—The people of Kumáun compute falls of rain by various measures of weight and capacity, from a *mánd* (half *ser*) up to a *nalí* and *paserí* (5 *sers*), the last being that which soaks the ground thoroughly. Beyond this they keep no reckoning ; it is all *be-thikáná*. They also measure time by weight (the *chiták*). No doubt from the use of the *gharí* (*clepsydra*).

411. **Gagas Rishi—Garga : p. 617.**—The Gagar River rises in the sacred forest called Lodh Múna, where Gagás Rishi did penance, erected *lingams*, and by magic power caused the springs of the stream, which bears his name, to gush from the quartz formation. The people considered him to be identical with Garga, the saint of Gágar.

412. **Bird Niaula—Origin of name : *J. A.S. B.*, 1849 :** p. 626.—Niaulá, *bucco grandis*. The story goes that its lamentable cry is the expression of its feelings on the loss of a law-suit.

413. **Night-owl—Legend : p. 626.**—The cause of the *singor* (*athene Brodici*) and generally of the owl family making their appearance only by night is explained in Kumáun by the legend that having originally none of their own, they dressed themselves in plumes borrowed from all their neighbours, but having repudiated this loan, they are invariably chased and beaten by the latter, whenever they venture abroad in the day-time.

Central Provinces Gazetteer.

414. **Gazetteer of the Central Provinces of India.**—Edited by Charles Grant, 2nd Edn., Nágpúr, 1870. This book is full of excellent descriptions of the people of these provinces, especially in the articles on the various districts. It abounds in notices of the religions, manners, customs, and folklore of the many races that go to make up their population ; and all those who are familiar with the popular notions of the peoples of the Panjáb will at once recognize the strong likeness between the ideas of the illiterate of these two widely separated parts of India. It is therefore well worth while to note here what this *Gazetteer* says for the purposes of comparison.

415. **Baigas—Kolarian aborigines : p. cxvi.**—The Baigás are the accepted priests of other aboriginal races, and their decisions, especially in boundary cases, command most implicit respect throughout the hill country.

416. **Supernatural powers of Baigas : p. cxvii.**—Their peculiar powers are supposed to lie in the removal of disease and the pacification of disturbed spirits.

417. **Baigas—Man-eating tigers : p. cxvii.**—No hillman will go near the spot where a comrade has been killed by a tiger till the Baigá has performed his rites, both to lay the spirit of the dead and to counteract the increased power which the tiger is believed to absorb from his victim. The process is very simple.

The Baigá goes through a series of antics, supposed to represent the tiger in his fatal spring, and ends by taking up with his teeth a mouthful of the blood-stained earth. When this is done the jungle is free again, and there really may be this much genuineness in the remedy, that if the tiger were still hanging about the spot he would probably commence on the Baigá, who thus acts as a kind of forlorn hope in meeting the first brunt of the danger.

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418. **Baigas—Cholera:** p. cxvii.—When cholera breaks out in a village every one retires after sunset, and the Baigás parade the streets, taking from the roof of each hut a straw which is burnt, with an offering of rice, *ghí*, and turmeric, at some shrine to the east of the village site. Chickens daubed with vermilion are then driven away in the direction of the smoke, and are supposed to carry the disease with them. If they fail goats are tried, and last of all pigs, which never disappoint expectation, the reason being that by the time their turn has come, owing to the delay incurred in repeated ceremonies and in getting up subscriptions to pay for them, the epidemic outbreak has ordinarily worked itself out.

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419. **Kanwars—Sword-worship:** p. cxxi.—The Kanwars, a curious primitive race, who hold the greater part of the hill country overlooking the Chhattisgarh country, are not of Aryan stock. A sign of the Rajput connection is their worship of the sword under the name of *jhágrá khánd*.

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420. **Halbas—Bahadur Kalal:** p. cxxi.—The Halba is an aboriginal or quasi-aboriginal tribe. In the wild country of Bastar they are said to gain their living chiefly by distilling spirits, and worship a pantheon of glorified distillers, at the head of whom is Bahádur Kalál (distiller).

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421. **Halbas—their religious system:** p. cxxi.—All that is necessary for a good Halbá is, that he should sacrifice once in his life three goats and a pig, one to each of the national deities called Náráyan Gosáín, Burhá Deo, Satí, and Ratná. Of these, the two former are male and the two latter female divinities, and it is to Náráyan Gosáín that the pig is sacrificed.

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422. **Aborigines—Community of religious practices:** p. cxxii.—Their rites and ceremonies, whether originally peculiar to different tribes or not, are so now intermingled and confused, that they may be regarded almost as common property.

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423. **Gonds—Religious system:** p. cxxii.—The Gonds, according to Hislop, *Aboriginal Tribes of the Central Provinces*, pt. i, p. 14, have about 15 gods, but few or none of the tribe are acquainted with the whole list. Thákur Deo and Dulhá Deo, both household gods, and Burhá Deo, the great god, are the most popular objects of worship throughout Gondwána, and they command a certain respect even among so called Hindus.

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424. **Aborigines—Demonolatry:** p. cxxii.—All aboriginal tribes have a decided respect for the powers of evil, whether in the form of cholera and small-pox, or under the idealised guise of a distinctive god and his even more malignant wife. Indeed, the theory that the Aryan Hindus drew the element of their worship from aboriginal sources, is not without strong confirmatory evidence in these provinces. The shrine of Mahádeva (Siva) on the Pachmarhí hills, which till lately attracted the largest religious fair in these provinces, is still under the hereditary guardianship of Kurkú (aboriginal) chiefs, and the oldest temples on the far more widely celebrated land of Mándhátá, on the Narbhadá, originally the seat of worship of the aboriginal powers of evil, Kál Bhairava and Kálí Deví, and afterwards appropriated by the more civilized god of destruction Siva, are to this day under the charge of Bhíl custodians.

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425. **Kolarians—Sun-worship:** p. cxxiii.—Sun-worship seems to be a Kolarian proclivity, being found equally among the Kols of Sambalpur, in the south-east corner of the province, and among the Kurkús of the Mahádeo hills more than 400 miles to the north-west.

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426. **Baigas—Earth-worship:** p. cxxiii.—The Baigás are distinguished by an extraordinary reverence for Mother-Earth.

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427. **Khonds—Sun and Earth-worship:** p. cxxiii.—The Khonds, who are classed as Dravidians, combine both the faith in the Sun and in Mother-Earth.

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428. **Gonds and Khonds—Ceremonies:** p. cxxiii.—The gods of the Khonds are plainly the same as the gods of the Gonds. The words *pen or pennú* for deity is common to both. And the ceremony of bringing back the soul of the deceased does seem peculiar to these provinces. *Report, Ethnological Committee*, 18[…] p. 9.

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429. **Dulha Deo:** p. cxxiv.—Dulhá Deo, so commonly mentioned as a favourite Gond deity, comes from Bundelkhand, and is the apotheosis of a bridegroom (dulhá) who died in the marriage procession, and whose untimely fate so affected the people that they paid him divine honours. *Report, Ethnological Committee*, p. […] Compare the legend of Adonis, his worship, and that of Thammuz.

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430. **Popular Pantheism—Ghori Badshah:** p. cxxvii[…] Not only are there the elemental divinities of the hills and the forests, but the spirits of the dead pass very rapidly from a state of canonisation to one of deification. Thus in the Hoshangábád District the Ghorí kings of Málwá seem to have attained this dignity without distinction of persons, and a Hindú in difficulties would as soon invoke the Ghorí Bádsháh as any other supernatural power. At Murmárí, ten miles from Bhandárá, the villagers worship at the tomb of an English lady, ignorant and probably careless of the object for which it was erected.

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431. **Witchcraft:** p. cxxx.—The wild hill country of Mandlá to the Eastern Coast is believed to be so infested with witches that at one time no prudent father would let his daughter marry into a family which did not include among its members at least one of the dangerous sisterhood.

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432. **Mandla—Haunted caves:** p. cxxxi.—In the w[…] of Mandlá there are many deep hill-side caves w[…] not even the most intrepid Baigá hunter would approach for fear of attracting upon himself the wrath of their demoniac inhabitants, and where these hill[…] who are regarded both by themselves and by o[…] as ministers between men and spirits, themselves […] the sleek cultivator of the plains must feel ab[…] repulsion.

Panjab Notes & Queries.

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RELIGION.

433. **Hindu aspect of prayer.**—See note 103. *Vedas* and *Sútras* declare that a Hindú should turn his face in the morning either towards east or north, when performing religious ceremonies, worship, or repeating prayers; and to the west in the evening. To the south dwell the *prets* (ghosts) and *rákshasas* (demons), therefore they do not look there, but face it while dining and offering cakes to the *manes* of the dead.—*K. Raghunathji.*

434. **Sikh prayers.**—Is the following correct? The *japjí* or *jap*, or *gurú mantr*, should, though it is the fundamental prayer, be repeated or read in the morning. The *Sodar reh rás* is the evening prayer. *Kírit sohilá* is the night or bedtime prayer. See Cunningham's *History of the Sikhs*, p. 349.—*M. Millett.*

[Dr. Trumpp's *Sketch of the Religion of the Sikhs* prefixed to his *Adi Granth*, says, in effect, p. cxiii, that the *japjí* by Nának and the *japjí* by Govind Singh, should be repeated at meal time. Any portion of the *Granth* can be repeated in the morning, and an *ardás* or prayer when commencing any work. At the evening meal the *rahirás* is the proper prayer. All these are due to Govind Singh, but are practical[illegible] neglected. The Sikh ordinances are preserved in *Rahit-ná*[illegible]*s*, books on conduct, of whi[illegible]. Sard[illegible] Atar Singh of Bhad[illegible] has freely translated tho[illegible] by Pra[illegible] Rai and Nand Lál [illegible]ahore 1876). The *Kahirás* ([illegible]so *Rahuras* and *Row Báss*, according to Atar Singh) commences with the words *so dar*: see *Adi Granth*, p. 14. An *ardás* is any portion of the *Granth*, and for those in use, see Atar Singh's *Rahit-námás*, pp. 4 and 5. Sardár Atar Singh's *Sákhí Book* and his *Sákhís* also contain many notes on these subjects worth collecting.—ED.].

435. **Hare forbidden to Musalmans.**—The Shí'ahs of the Gujrát District will not eat hare for the reason mentioned in note 108. The Sunís do eat it, saying there is nothing in the Qurán against it, nor is it forbidden.—*R. Richardson.*

436. **Naughaza.**—A *naughaza* is a deceased saint occupying one of those very numerous long graves to be found all over the Panjab. They are popularly supposed to be 9 feet or 9 yards long, and to contain the remains of a saint of proportionate length. Like all similar objects of worship, these *naughazas* perform miracles, grant sons, and so on, and there are many current popular tales to that effect. I have heard it suggested that they are really the platforms of recumbent images of Buddha, turned in the course of time into Muhammadan tombs. Those I have seen, however, hardly look old enough for this, though I never saw one excavated to ascertain its internal structure. In Sardár Atar Singh's *Sákhís* (Lahore 1876), in *Sákhí* (tale) 69, p. 77, I read "the Gurú (Gobind Singh) next encamped at a place which he called Guptsar (? Sirsá District). Here a Muhammadan *faqír* of the Wahmí order, who had built a tomb 9 yards in length with lime and *pakká* (burnt) bricks, leaving an opening in it on one side large enough for him to be put in when he died, presented the Gurú with a *man* (80lbs.) of *ghí*, a *man* of sugar, and the same quantity of flour. He also provided grass and grain, and moreover entreated the Gurú to make him a Sikh. The Gurú consented, and re-named him Ajmer Singh. He had the power of performing miracles, and could collect alms in Dehlí and Lahore on the same day." Have we not here the true origin of the *naughaza*?—*R. C. Temple.*

437. **Religious Ejaculations.**—Are the following connected, or are they merely coincidences showing that men's minds are apt to run in the same grooves in different parts of the world? The Anglican prayer before the sermon "In the name of the Father," and the Muhammadan invocation *B'ismi'lláh*. The cry of Stephen "Into thy hands I commend my spirit," and the common Indi[illegible] saying "*Khudá ko ján detá hún.*" Don Quixo[illegible] advice to Sancho Panza, on the latter's leavi[illegible] take the Governorship of the Isle of Ba[illegible] "*O mon fils, cra[illegible]s Le Dieu qui le craint est dé*[illegible] and the India[illegible] aying "*Muqaddam yeh kh*[illegible] *ke*".—*G. Kno*[illegible]

SOCIAL CUSTOMS

438. **Marriage Ceremonies** [illegible] **the mother at the daughter'**[illegible] (Buchanan) Hamilton's *East I*[illegible]

page 337, the following curious passage occurs:—"Near Deonella or Deonhully, a town in Mysore, is a sect or sub-division of the Murresoo Wocul caste, every woman of which, previous to piercing the ears of her eldest daughter, preparatory to her being betrothed in marriage, must undergo the amputation of the first joints of the third and fourth fingers of her right hand. The amputation is performed by the blacksmith of the village who, having placed the finger in a block, performs the operation with a chisel. If the girl to be betrothed be motherless, and the mother of the boy have not before been subjected to the amputation, it is incumbent on her to suffer the operation. In these districts this caste occupy about 2,000 houses, and for the original cause of this strange ceremony, they relate a long legend. (F. Buchanan (Hamilton's) *Travels in Mysore* in *Asiatic Researches.*")—*Denzil Ibbetson.*

439. **Panjabi Nicknames.**—We have a *Dissertation on the proper names of Panjábis*, and I venture to think that a dissertation on, or examples of the nicknames of the Panjab would be extremely interesting. The Panjábi is a jocular person, and is therefore ready at nicknaming. Many European officials, most n tive officials, and nearly all villagers, have to suffer under the burden of a nickname, whether they will or no. Some nicknames are merely descriptions of physical or mental peculiarities, such as Rám Singh Lambú—the long (tall) Rám Singh; Bhúrá, the auburn one; Mussamát Ganjí, Mrs. Scaldhead; Gúngí, the dumb one; Gadhá Singh or Baola Singh, the silly one.

Again, a tall man with a large head and a *penchant* for preposterously large turbans, received the nickname of Kumbh Karan. Any one who at the Dasahrá festival has seen this hero's effigy at the Rám Lílá sacred drama, will appreciate the wit of this name.

Another case is that of a native who, going out to shoot a tiger, and promptly and, I think, very sensibly running away, received the title of Shermár, or the tiger-slayer. Very many more tances might, I think, be cited.—*M. Millett.*

[To be continued. An examination of the Census Tables of ... 'll show that such names as Perú, Lambú, Bhúrá, Ganjí, ...adhá, and Pápí Singh, are by no means necessarily ... though they undoubtedly are so ... some cases. Real ... n the Panjab would, however, f... a very interesting ... dy, and it is hoped that more ... tes on it will be ... these pages.—ED.]

... **Stones.**—It has been su... ed that ... ted stones (possibly a... ficially ... parts of India,—the neighbour... d Gujarát have been cited as ... people who have passed through them are supposed to have become ... born—*i.e.*, to receive a new birth of the *soul*. ... any one state *exactly* where such stones are ... found, and whether they are still in common ... in such a sense, as, for instance, when the Mahá... já of Travancore, a Nair by birth, is ... Bráhman by passing through a golden cow ... *Cosmopolitan.*

441. **Days of Rest.**—To-day (20th Nove... 1883) in passing through the Ját and Ahír vill... in Rohtak, I noticed that no work was being ... at the wells or in the fields, and that the peasa... usually so hard at work, were idling in the vil... homestead. On enquiring the reason, I was ... that to-day was the *amáwas*, the last day of ... moon, and that on this day of the month ... bullocks are always given a rest. The men the... selves do any work that is to be done wit... using the cattle, but no one yokes his bullocks ... the plough or at the well, or, if he can help it, ... the cart. I noticed that some of the peasa... were busy making thorn-fences, or doing ot... light work, but no bullocks were at work anywhe... and as there is little to be done at this sea... without their help, the custom practically gave ... men a rest also, and the unusual idleness gave ... villages a sort of Sunday look. The bullocks ... given this rest once a month, on the last day ... the moon, and also on the *Makar ká Sankrant*, wh... comes about January, when the sun enters into ... sign of Capricorn (*Makar*), and on the Di... and Gordhan (the day after the Díwálí) in ... middle of Kártik (October). Except on th... fifteen days it is lawful for a man to yoke ... cattle on all other days of the year, but th... particular days are strictly a Sabbath for ... cattle, and no one thinks of yoking them on th... days. If any one did it would be a sin (*páp*), ... his fellows would at once stop him. There ... such Sabbath for man, and it is no... ought ... (*páp*) for a man to work on any d... f the ... though, of course, there are many h... lays ... on which very little work of any kind is do... On the *Makar ká Sankránt* the cows are not mil... and the calves are allowed to suck the whol... the milk, and on the *amáwas* of every month ... milk is not allowed to curdle, but is consu... while still sweet.—*J. Wilson.*

442. **Horns at Temples:**—See note ... good deal could be said on the subject of horn... temples, so I will make my remarks as bri... possible.

In the valley of the Chandrabhága (the R... Chenáb), on almost every shrine dedicated to ... are found some splendid horns. The reas... their being there is this. In the winter mo... when snow is down to about 6,000 ft., the

mals, who usually live at 12,000 ft., come down to look for grass. The villagers, seeing them, rush out and drive them into a snow drift, and knock the the poor beasts on the head. A sacrifice is made at once, and the village temple smeared with the blood. When the heads have been cut off the horns are placed *upside down* on the pent-roof of the temple. By this means the hill people save their sheep and goats, *galbá* or *nár*, much to the detriment of sport in the uplands of India, as they eat the carcases of the slain animals instead of their own flocks.—*Marmot.*

FOLKLORE.

443. **Nazar—Women not subject.**—Girls though less liable than boys to the effects of *nazar* at all times, cannot be hurt by it after puberty, being subject only to witchcraft. A mother's milk may cease, but not because the *nazar* has fallen on her, but on her child, who is, of course, the sufferer. Their own *nazar*, however, is powerful, and should they be so disposed they can readily initiate themselves into the mysteries of witchcraft, the knowledge of which gives the power of casting *nazar* at will.—*W. Cockburn.*

444. **Use of Surma and Kajal.**—We must not confuse the use of *surmá* (black sulphuret of antimony) with that of *kájal* (lamp-black). *Surmá* is chiefly used by Muhammadans, and is considered *pák* (pure). It is a religious duty for both young and old to apply it on their eyelids. There is some story about the Almighty burning a mountain to illustrate to the prophet Moses how vain his desire to see God was, and Musalmáns believe antimony to be fragments of this mountain.—*W. Cockburn.*

445. **Nazar in Parents.**—Parents are considered more liable than any others to cast *nazar* on their children, and they are always very apprehensive about this. It is not easy to follow the idea here. The first prattle of an infant, or its first attempt to walk upright, are occasions on which the heart of a fond mother or father is liable to be filled with *complete satisfaction*, which is sure to bring about the dreaded effect of *nazar*. A patch of *kájal* on one side of the forehead, or in the case of a crawling infant, on the sole of the left foot, are favourite preventatives.—*W. Cockburn.*

446. **Disgusting objects fatal to nazar.**—Disgust is a sentiment fatal to *nazar*, and all sorts of filthy things are hung about the necks and waists of children to try and bring it about. Though there are many, and innumerable, regular disgusting and distracting charms, there is nothing to prevent an ingenious woman concocting something specially nasty for the protection of her children. —*W. Cockburn.*

447. **Nazar—Opprobrious names.**—It is prudent for parents to abuse their children roundly now and again, and to give them nasty nicknames, such as *Mará*, dead; *Sará*, rotten; *Lulá*, maimed; or contemptuous ones, such as *Chottá*, thief; *Bhukká*, famine; *Bhíká*, beggar, &c., for the same reason.—*W. Cockburn.*

448. **Nazar, a cure.**—Should a child get a stomach-ache or any other infantile ailment the the mother immediately proceeds to ascertain whether it is the effect of *nazar* or not, and cure it, at the same time, by mixing a little bran, pounded chillies, salt, and mustard (and sometimes the eye-lashes of the child), passing it seven times over the sufferer, and throwing it into the fire. If the burning mixture does not smell very badly it is a sign that the infant is still under the influence of *nazar*, but if it does—which I should fancy it is pretty sure to do—the *nazar*, if there was any, has been vanquished.—*W. Cockburn.*

[These notes on *nazar* will be continued.—Ed.].

449. **Birth Custom—Eating the child's ear**:—It is not by any means uncommon for a mother, on the birth of a long-wished-for son, to cut off a portion of the ear and eat it in fulfilment of a vow.—*F. A. Steel.*

450. **Death Customs—Female infants.**—Hindu women, when they lose a female child during infancy, or while it still sucks milk, take the baby into the jungle and put it in a sitting position under a tree. *Gur* (sugar) is put into its mouth, and a *battí*, or corded roll of cotton, between its fingers. Then the mother says in Panjábi:—

Gur kháen, púní katte;
Ap na áen, bírá nún ghalle.
Eat the *gur*, spin the cotton;
Don't come back, but send a brother.

The following day they return to the place. If the dogs or jackals have dragged the body towards the mother's home, she considers it a bad omen, saying: "Ah! she is coming back—that means another girl." But if it is dragged away from the home, she is glad, saying: "The brother will come."—*F. A. Steel.*

451. **Spilling Salt—Assam.**—Never spill salt after a death. Every atom of salt so spilt will have to be taken up with the eyelids.—*W. Broucke Moore.*

452. **Overturned Shoes—Assam.**—If you see a pair of shoes lying, one foot turned over with the sole up, be sure to put them right. It is unlucky to leave them upside down in the house. —*W. Broucke Moore.*

453. **Horses—Omens—Shaking the head.**—There are a large number of omens connected with the actions and colours or forms of horses. I hope to relate most of these from time to time in this journal.

If you go to buy a horse, and on seeing you the horse begins to shake his head, it is believed to be a bad omen, and the horse should not be purchased. By doing so the horse himself indicates to you that you should not buy him. If you do, you will suffer loss. But if, on seeing you, instead of shaking the head, he begins to paw, it is a good omen, for here the horse beckons you to proceed with the bargain, which will be very advantageous.—*Gurdyal Singh.*

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454. **Dreams—Omens—Bombay.**—He who sees himself in his sleep consuming smoke in quantities, or as being wholly in its charge, lives long.

He who sees himself in his sleep as having a lion or a bird, or as having dived into the sea and brought out a conch, pearl, or any other shell, becomes wealthy.

He who sees himself in his sleep as having a garland of sweet-smelling flowers, or as giving it to another, or putting it round his own neck, to him the goddess of wealth is married of her own free will—*K. Raghunathji.*

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455. **Crows.**—A crow lighting on a house and hopping about predicts a visit from a friend. In Russia the same idea prevails about the magpie. See De Gubernatis, *Zoological Mytholo[illegible]*, II, 260.—*W. Crooke.*

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456. **Earwigs—Kansua.**—The European superstition about the earwig also prevails here (Awagarh). An *insect* called the *kansúá* enters the brain through the ear and causes madness.—*W. Crooke.*

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457. **Wagtail—Kirarich.**—Most natives *salám* when they see the wagtail (*kirarich*) in the morning.—*W. Crooke.*

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458. **Snake—Domunha.**—There is a snake called the *domúnhá*, which has a head at each end of its body, and is greatly feared and respected.—*W. Crooke.*

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459. **Brain-oil—Momyai—Mamiyain.**—A *recipe* for "brain-oil" is as follows:—Capture a child with the aid of a magic wand, which has stupifying powers; hang it up by the heels over a cauldron of boiling oil, puncture the skull, the brain-oil or *mamiyain* will then exude. This brain-oil fetches a high price, and is invaluable as styptic for flesh-wounds. It is now very diffic[ult] to procure.

This belief obtains in Derá Dún.—*A. Tucker.*

[It is a very common belief that the practice of the [Free] Masons is to brew *momyái* or brain-oil in their lodges by h[ang]ing their victims, heels up, over a slow fire, and tapping th[e oil] from their brains by a gimlet. This idea is the chief ca[use of] the terror that a Masonic Lodge causes in the vulgar na[tive] mind.—Ed.].

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460. **Brain-oil—Mumiai.**—The stuff sold [as] Mumiáí is mineral pitch (*asphaltum*). See Honigberger's *Thirty-five years in the East*: 38, 50, 66, 133, 238, 376.—*M. Millett.*

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461. **Metamorphosis—Pheasants.**—Are [there su]perstitions common in the hills, or elsewhere [in] the Panjab, similar to that mentioned in the *L[ife] of Lord Lawrence*, Vol. I., p. 322? It is th[ere] stated that a headman of the Gaddis (hill sh[ep]herd of the Kángrá District), to whose care L[ord] Lawrence, then Commissioner of the Trans-Sat[lej] States, had commended his wife when he w[as] called to Lahore, wrote to the absent husband [to] say that the wife was very melancholy, a[nd] always walking about with her head down, a[nd] that unless he came back soon she *might be tur[ned] into a pheasant and be seen no more.* The idea i[s a] poetical one, but seems to be Greek rather th[an] Indian.—*H. C. Fanshawe.*

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462. **Magic Squares—Hindu**—(1). To c[ure] a quartan ague. Total, 90, length ways.

37	6	43	4
24	30	31	5
2	41	8	39
7	40	1	42

(2). To cause excess of *ghí* in the churn, o[r] milk in a cow or woman. Total, 100, every [way].

42	49	2	7
6	3	46	45
48	43	8	1
4	5	44	47

(3). To bring a person under one's power, should be worn round the neck or in the *pagrí* (turban). Total, 130, every way.

57	64	2	7
6	3	61	60
63	58	8	1
4	5	59	62

W. Buchanan.

[There is a very good chapter on Musalmán magic squares (*taksir*) in Herklots' *Qanoon-e-Islam*, pp. 231-245. The origin of the apparently unintelligible figures in them is explained to be the numerical value attached to the letters or words forming the so-called "99 Names of God" in Arabic.—Ed.].

463. **Storms—First-born children—Calcutta.**—See note 116. The Musalmáns of Calcutta say that first-born children of any caste or creed have the power of arresting rain, which may have been pouring continually for even 6 or 8 days, by simply making a candle of cloth and burning it.—*Julian H. Elliott.*

CASTES AND TRIBES.

464. **Caste disruption—Chamars—Baniyas.**—A typical instance of caste fission or disruption is the following:—When Brahmanism classified the people, all dealers and leather-workmen were constituted a professional caste termed Chamárs; from *cham*, leather. In course of time caste meetings resolved that Chamárs who skinned dead cattle, instead of employing Doms and other low castes for the purpose, should be subcasted or out-casted. They were held to be polluted by handling carcases. The sub-caste so created was debarred from marriage and communion with the parent body. This body, subsequently desirous of widening a breach not sufficiently distinguishing it from the sub-caste, abandoned the business in leather, and adopted that of grain-dealing, money-lending, and sweetmeat manufacture. They became, in fact, the present numerous class known now throughout the country as Báníyás. The sub-section, equally numerous, continued to be known as Chamárs. As when succession to the chieftainship of the Seljuk Turks was celebrated by the nominee forging a horse-shoe in the presence of the assembled nobles and people, indicating the blacksmith origin of the race, so does the Báníyá to this day worship the *rámpí* or leather cutter as the key to his derivation. This is done at marriages. Assembled friends and relations bow down to a *rámpí* made of dough. The ceremony is a private one.—*A. P. W.*

[See *Conflict of Caste*, pp. 2-3.]

465. **Tribal Collocations—Barah—Baiya—Bawani—Chaurassi—Pachassi**—The subject of the administrative, or more probably, ethnological or tribal collocation of villages, is one which has not yet met with much attention. It has been treated, however, by Elliott (Beames' Edition, Vol. II, art. *Chaurássí*) in his *Races of the North-West Provinces.* Some instances, which I have collected principally from Hoshiárpúr District, are as follows :—

Bárahs, or collocations of 12 villages.—There is a *Bárah* of Awáns in Dosúyah *Pargana*, Hoshiárpúr District: of Mán Játs near Dehlí: of Bains Játs at and near Mahalpur, Hoshiárpúr District (the real number of villages in this collocation is 15 or 16): of Panot Rájpúts near Garhshankar, Hoshiárpúr District: of Mehtons (*Got* Tiách), in the same District; the villages of this last series being Ajnohá, Nadálon Pajáwar, Dhundián, Badhon, Nangal, Tandla, Jalerá, Narúr, Meyapatti, Kukowál, Bhám, Pánshat. This group consists of 13 in all, but is counted a *Bárah.*

The following Pathán tribes are reckoned to have 12 villages each near Hoshiárpúr, but the number 12 is not actually complete in each group :—Lodí, Surkhí, Báhí, and Lohání Patháns.

Baiyás, or groups of 22 (*baís*) villages.—There is one of Mahárájkí Jats (a branch of the Siddhús) in the Firozpur District: of Manj Rájpúts in Bit Mánaswál, near Hoshíarpúr : of Gill Játs (of the Kúk *muhí* or tribal sub-division) to the south of Mahílpúr in the Hoshiárpúr District, *viz.*, Kharar-Ráúl-bassí *cum* Achharwál, Laksián, Rájpúr, &c. (There are not 22 villages, but it is reckoned a *baiyá*).

Báwanís, or groups of (*báwan*) 52 villages.—Of which the village of Sirhind is best known: and there is one of the Ghorewáhás of Baláchaur (Hoshiárpúr District).

Chaurássí, or groups of 84 villages.—This is a very frequent kind of collocation, and Sir H. Elliott's remarks on it are referred to above. There is one of Chauháns in Ambálá (where there is also a *pachássí* or group of 85 villages): one at Zahúrá (Hoshiárpúr District): one at Shám Chaurássí (half way between Jálandhar and Hoshiárpúr).

The subject of these collocations is rather an obscure one, but I think it is worthy the attention of Settlement Officers and others who have the opportunity of travelling much in the villages. Its elucidation may prove of interest both ethnologically and historically.—*W. Coldstream.*

466. Wandering Blacksmiths.—Bodies of nomad *lohárs* (blacksmiths) wander about in the Hissár, Dehlí, and Ambálá Divisions. They encamp outside the villages, as they are bound by the custom of the tribe never to enter a house. They state that they are descendants of the Rahtor Rájpúts who left Chitor after its capture by Akbar (*A. D.* 1567). These *lohárs* are divided into eleven *gots* (clans), some of which at least bear high-sounding Rájpút names (Solánkhí, Bhattí, &c.). They do not intermarry—

(1) with their own *got*,

(2) with their mother's *got*,

(3) with their father's mother's *got*,

(4) with their mother's mother's *got* ;

nor do they practise *karewá* (marriage of widow to deceased husband's younger brother). Possibly the prohibition against entering houses is connected with their claim to be descended from the Rahtors of Chitor. Udaipúr was founded by Rána Udai Singh when he fled from Chitor. "So long as Chitor was a widowed city, the Rána bound himself and his successors never to twist their beards, or eat from gold or silver, or sleep upon anything but straw. To this day the memory of the interdict is preserved in the palace at Udaipúr. The Rájá never twists his beard. He eats from gold and silver, but there are leaves beneath the dishes. He sleeps upon a bed, but there is a scattering of straw below." (Talboys Wheeler's *Short History of India*, p. 132).

These nomad *lohárs* are better workmen than the village blacksmith.—*J. M. Douie.*

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467. Jagdali Jats of the Indus.—The Jatkí dialect of the middle Indus Valley is called by the Biloches *Jagdálí*, said to be derived by metathesis from *Ját-gálí*, the (bad) language of the Játs, but I find that (Buchanan) Hamilton, in his *East India Gazetteer* (1815), page 73, speaks of the Narhoí Biloches of northern Mekrán as having "nearly exterminated the *judgalls*, or cultivators." Thus, it would appear probable that there is in lower Sindh at least some word *jadgál* or *jagdál* used as the name of the miscellaneous subject cultivating classes who are on the Indus comprehended under the term *Jat.*—*Denzil Ibbetson.*

[Dames' *Sketch of the Northern Balochí Language*, p. 65, gives جغدال *Jaghdal*, a Ját : and *Jaghdalí*, the language of Játs,—*viz.*, Panjábí or Sindhí. *Jagdálí = Ját—gálí* must be a native derivation of the ordinary empirical type.—Ed.].

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468. The Rajputs in Southern India.—Sir George Campbell and others account for the existence of the strongly combined village communities of the Ját and Rájpút tribes in the Panjab, by asserting that these tribes represent a second or later invasion of India by tribes of Aryan ori[gin] but of different character and constitution to [the] Hindu Aryans who originated the Hindu La[ws] of our books, and whose institutions as well [as] tribal characteristics are different from those [of] the later invaders. The earlier race had [no] village communities in the Ját sense, and we fi[nd] none in Bengal proper, nor in the other hom[es] of the race, where they were allowed to deve[lop] undisturbed. The *Laws of Manu* give no id[ea] of a village community in the strict and pro[per] sense of a body owning as such the entire a[rea] and products, wild and cultivated, and all rig[hts] within a definite ring-fence, subject only to [the] overlord's or Rájá's dues, and not always to th[ese]. At that time the *joint-family* was of course fl[our]ishing as an institution, but the village consis[ted] merely of an aggregate of independent hold[ings] which might be jointly held by father and des[cen]dants. The bond that kept them together wa[s the] quasi-hereditary headman (*patel*, &c.), who [col]lected the Rájá's grain-share and was the spo[kes]man of the village, but there was no com[mon] (*shámilát*) land : no such idea, as that all the land [within] a ring-fence belonged to the village body as a wh[ole], all being held in common, or some being par[ti]tioned, while the rest was joint, &c. The [dis]tinction between the older Hindu village a[nd] that of the later "republican" races, can be clea[rly] seen in Oudh and elsewhere, where the joint vil[lage] is found in the midst of the older forms, altho[ugh] modern revenue systems may have reduced all [to a] level by pronouncing the magic *bháidáchárá* (fam[ily] holding), or *pattidárí* (holding by ancestral sha[res]) over them. Mr. W. Benett has traced for us [the] way in which this happened in Oudh, and how [the] Rájá gave a *birt* or a grant of the lands, and [fore]going all his own rights (or all except his reve[nue] or grain-share), throughout the circle, consti[tuted] a real village community, almost like a little [state] in itself. Sometimes the same effect was p[ro]duced by the power of an energetic landhold[er] without a grant, holding his own against [all] comers, and then, as his family multiplied, [it] formed a group of villages of the type with wh[ich] we are familiar in the Panjab.

Somehow or other it came to pass that [the] later invasion of the Ját and other tribes bro[ught] with them the idea of the village community [in] which the group of sharers claimed the whole [area] inside a confined boundary line, and in wh[ich] there was not one *patel* or headman, but a *pan[chayat]* committee of the heads of its several branc[hes]. They, in fact, always established, from the be[gin]ning of their settlement, what among the ea[rlier] races was only an exceptional and later gro[wth]. Wherever these tribes settled as a people—[i.e.] in sufficient numbers to occupy the land [and] drive out the former inhabitants, if there [were] any,—they formed close communities, and str[ong]

resented the intrusion of outsiders, nor would they, for one moment, have permitted the idea of the Rájá (if there was one) making a grant of the waste land within the circle of the village, which he, in the Oudh and Bengal Provinces, could do at his pleasure. But these tribes seem to be settled *en masse* chiefly in the Panjab, and in their further progress over India, to have gone in smaller bands, or as conquering and marauding armies, not in sufficient numbers, to people the country; and whenever they did so, they established merely the *quasi*-feudal kingdoms, such as the Hindu epics were from the first familiar with. In Rájpútáná, for example, there are no real village communities of any kind, and such as there are, are wholly the creation of the North-West Provinces system of settlement introduced into Ajmer in 1849. The rulers only were Rájpúts, each chief holding a portion of the conquered country as his "demesne," and within it taking his grain-share—a revenue from the original population. The whole of the chiefs were in subordination to one head. They did not interfere in the least with the existing inhabitants, or their forms of land holding; and if an individual Rájpút, not being a chief, wished to cultivate, he took an individual plot of land. I may remark, however, that when a Rájpút Ráj of this kind declines altogether, we come back as it were to the village community. And where we find here and there scattered over the country individual villages of Rájpúts, and where these villages consist of a close community, clinging strongly together within its ring-fence, we may well suspect the existence of an earlier Rájpút kingdom. This can be traced in the curious case of the Chib tribe in the Gujrát District of the Panjab. There seems to be little doubt that originally in that part of the country we had not a complete population of Rájpúts, but a conquered district, where the lord and his feudal chiefs were Rájpúts over estates of a type such as is preserved in Ajmer. The rulers here disappeared and the descendants survive, forming little groups or close villages here and there on the site of the former kingdom.—*B. H. Baden-Powell.*

[This note will be continued.—Ed.].

469. **The Sikhs of Tirah.**—See note No. 236. Since I wrote the former note in Simla I have ascertained from a Tíráhí Sikh that their largest colonies are in Rájgal and Maidán of the Afrídís, where they are numerous enough to dispense with the protection of the Náiks. There are also colonies amongst the Mishtí, Shekhán, and 'Abdu'l-'Azíz Khel clans of the Orákzai tribe.

I also find that four *dharmsálás* exist in the Afrídí country—*viz.*, two in Rájgal and two in Maidán, amongst (as might have been expected) the large colonies above noted.

The difference in the trowsers worn by the women does not consist in the colour but in the pattern. The Tíráhí Sikh women wear trowsers, fitting tight, somewhat like gaiters, below the knee, of the fashion common amongst the Afghán women of Tíráh.

To their trade exports may be added *ghí*, honey, and mules, and to their imports, silk.—*T. C. Plowden.*

GEOGRAPHY.

470. **Ancient beds of rivers shown by village boundaries**:—It may not have struck every body that the shape of the villages often enables us to trace past changes in the course of a river. Take a map of the Jamná riverain between Karnál and Dehlí, and you will see that wherever the river does not flow below a sharp high bank, that is to say, wherever it has swept over the land on its edge, the village boundaries run in long parallel lines at right-angles to the stream. This is a natural result of the custom regulating property in alluvial formation: as the river retreats, the village boundaries follow it.

Now there is a long line of precisely similar villages marking the old course of the river when it ran under the bank upon which Gharaundá, Pánípat, and Sunpat stand. Moreover, it is possible, by examining the formation of the village boundaries in the tract between the old and new courses, to tell where the river changed its bed gradually, or by successive steps, and where it made one sudden shift, leaving the intervening country untouched. And the results of this examination agree with local traditions, with the ages of the villages, and with the nature of the soil.

A similar formation, but on a smaller scale, may be observed on the edges of *jhíls* (lake, swamp), where the rice-fields run in long, narrow strips at right-angles to the water-edge, so that all may have equal chances as the water year by year advances or recedes. In the Chach tract of Ráwal Pindí the same formation of the village boundaries is very marked. There is no doubt that this tract was once a vast lake, which gradually drained away as the Indus cut for itself a deeper and deeper exit. But it is probable that the lake had disappeared long before the present villages were demarcated. The existing division of the land is said to result from the old tenure of *vesh*, or periodical redistribution of land. But there is no doubt that the dividing lines took the direction they now follow, simply because the soil having been deposited by the receding water, the contours of equal fertility and depth of water follow the shape of the old lake; and the dividing lines are drawn at right-angles to them, in order to give all an equal share of good and bad soil.

Thus, it may be said generally that the formation of villages in long parallel strips indicates the existence at some former time (usually when the villages were formed, but occasionally more remote) of a fluctuating or receding water-edge, whether of a lake, river, or *jhíl*.—*Denzil Ibbetson.*

LANGUAGE.

471. **Malana Language.**—See note 376. Numerals and Grammatical forms not in Colonel Harcourt's list :—

English.	*Maláná.*	*English.*	*Maláná.*
Thirty	... *Derh bís*	His	... *Nuhka*
Forty	... *Nish bís*	Ours	... *Nikka*
Fifty	... *Arhái bís*	Yours	... *Nu'anká*
Sixty	... *Shu biyá*	Theirs	... *Kinka*
Seventy	... *Shu biyá das*	I was	... *Totkek*
Eighty	... *Púh biyá*	Thou wert	... *Kái totkek*
Ninety	... *Púh biyá das*	He is	... *Shum totkek*
		Come	... *Jau*
		Came	... *Chirak*
		Go	... *Bhungá*
I am	... *Gúh*	We are	... *Eté*
Thou art	... *Núh*	You are	... *Nugá*
He is	... *Hed*	They are	... *Shum háshege*

The mixture of Tibetan and Sanskrit numerals is very curious, if correct.

I am doubtful if *totbek*, I was, and *gúh*, I am, are correct. It is very difficult to get natives to decline a verb without introducing words extraneous to the subject.—*H. C. Fanshawe.*

[To be continued.—Ed.].

472. **Sat Samundar par**:—This expression, meaning literally "across seven rivers," constantly occurs in modern legends and songs in the Panjab in the sense of "a long way off." See note 297. Here is an explanation which would give it a very ancient derivation. The original expression, the Seven Rivers, or *Sapta Sindhu*, has reference to the seven head-streams of the Oxus, and so to the ancient home of the Indian Aryans before their arrival into India: (Sir H. Rawlinson, *England and Russia in the East*, 1875). This expression was carried on by the Vedic Aryans, who described the Panjab as being of seven (not five) streams by including, apparently, the Saraswatí and the Suhán in the category of large (!) rivers: (Wilson, *Rig Veda* I, 88; II, 320; III, 506; IV, 100; and see generally on this point Thomas, *The Rivers of the Vedas*, pp. 15, 16).—*R. C. Temple.*

473. **Ogre—Uigur—Uighur.**—See notes 41, 136, 374. This may help to settle the derivation. Taylor, *The Alphabet* I, 300, says, "naturally the art of writing took its chief hold among those of the Tartar tribes who were most advanced in civilization. These were the Uigurs (spelt Uigur by Yule and Uïghur by Howorth)—the Ogres of romance—who were the ruling (Turkish accord- to Howorth) race in the regions now known the Khanates of Khíva and Bokhára. Th were the earliest of the tribes of Central Asia adopt the Nestorian writing which for a co siderable time remained chiefly in their posse sion. In the 12th and 13th Centuries Uigurs we employed exclusively by Gengis (spelt Ching by Yule and Howorth) Khán and his three imm diate successors, as secretaries, chancellors a physicians. The Uigur alphabet was thus est lished as the usual medium of written int course throughout the vast region over which Mongol Empire extended, and it became parent of the existing alphabets of the m barbarous tribes—the Mongols, the Kalmuks, the Manchus." This accounts for their be the horde best known to mediæval Europe For specimens of their writing, see Tay *Alphabet* I, 303-310: Yule's *Marco Polo* I, and for an account of its use and spread, *Ma Polo* I, 27, 315, and the authorities quoted p. 316. For accounts of the Uïghurs, see Howor *History of the Mongols*, *passim* and his *Chi Khán and his Successors* in the *Indian Antiquary*, X ff, *passim*. Written communication between Mongol and European Chiefs and Kings i 13th and 14th Centuries were in the U character. See Yule I, 13.—*R. C. Temple.*

474. **Fallon's Dictionary.**—Is Fallon's *Hindostani Dictionary* infallible? Is it worth cost?—*M. Millett.*

[Fallon's *Dictionary* is by no means infallible, especially to derivations and the affiliation of words. The philo notes are often erroneous, and the book is far from comp regards the Panjábí dialects, even common words being times omitted. The translations are continually bad, neither correct nor elegant. For all this the book is a very house of information at first hand and full of proverbs, and idioms of all kinds. It is well worth its cost.—Ed.]

475. **Kangra.**—I think very few persons acquainted with the origin of this word. *Ka* means a skeleton: *Dhár* means a range of hills. There is a *Karangdhár* near the fort Kángrá. Formerly the fort was called *K Garh*, or the Fort of the Karang Dhár, corru subsequently into Kángrá.—*Sirdaru Balhari.*

[This etymology, though doubtless preserving local tion, should be received with the caution usually neces such matters.—Ed.].

LAW.

476. **Succession to Land-Revenue Assi ments**:—The following note on the power the Executive Government to regulate the suc sion to land-revenue assignments may, per be useful to officers having to deal with the jeet. Such powers, it will be seen, are very

sive; but, of course, all questions of proprietary right in lands, of which the land-revenue is assigned, will be governed by the ordinary law.

Section 8 of the *Panjab Laws Act*, IV of 1872, provides that "in all cases in which Government has declared any rule of descent to prevail in any family or families of assignees of land-revenue, such rule of descent shall be held to prevail, and to have prevailed, amongst them from the time when the declaration was made." This would probably meet cases of family custom found by Government to exist, such as are mentioned in paragraphs 55 and 68 of Appendix III to Barkley's *Directions*, pages 92 and 97.

Subject to the terms of the grants the Government can dispose freely of *jágírs* on succession, because the jurisdiction of the Civil Courts is barred by section 4 of the *Pensions Act*, XXIII of 1871. Claims relating to grants of land-revenue are to be disposed of (failing a certificate under section 6 permitting the case to be tried in a Civil Court) in accordance with rules made under section 5—*i.e.*, by the revenue officers. The rules under the Act (Nos. 35—42) will be found at pages 1146-47 of Smyth's *Acts*, and at pages 525-26 of Barkley's *Directions*.

Nothing in this note relates to the question how far the Regulation Law was applied in the Dehlí territory to land-revenue assignments, or how that law would affect the powers of Government. All the remarks made apply to the Panjab, excluding the territories annexed thereto after the Mutiny in 1858.—*K. B.*

[To be continued.—ED.].

HISTORY.

477. **The Jhajar Family.**—A correspondent in the *Civil and Military Gazette*, Lahore, Nov. 9, 1883, says that notes 155-156 are wrong in many respects, and gives the following corrections, saying that the true account is to be found in (? Fanshawe's) *Settlement Report of the Rohtak District*.

The territory given to Nawáb Najábat 'Ali Khán, the first Chief of the Jhajar house, was not Dádú, but Dádrí: the place to which the last Nawáb sent Mr. Metcalfe, and at which he was himself arrested, was Chúchakwás, not Jhojakdás: and the town to which the emissary of the King of Dehlí came in 1857 was Bádli, not Báoli. The English ladies who escaped to Jhajar in the Mutiny, and were taken care of by the Nawáb in the Fort of Kánaundh, did not remain there till the fall of Dehlí, but were escorted to Dehlí before that event took place. Pátaudí is not in the Jhajar State, and never was; it has always been a separate State from the day when it was first granted. The trial of Nawáb 'Abdu'r-Rahmán did not last two months, but three days; and he was hanged, not on the 30th December 1857, but on the 23rd.

478. **The Jalandhar Dardhak—History.**—Ghoríwáhá Rájpúts are numerous throughout this tract, as well as in Garhshankar to the east, and also on the opposite side of the Satluj. The office of *kánungo* was held in imperial times by a Khatrí family in Ráhon, of the Gahí *got* (clan). It was shared between two or more members of the family until the 21st year of 'Alamgír's reign, when Sabl Singh, one of the family, became a Musalmán, and was appointed sole *kánungo*. I have been shown the *farmán* (letters-patent) dated 25th Muharram 1089 *H.*, and addressed to 'Abdu'llah *'urf* (*alias*) Sabl Singh. The six *mahals* to which he was appointed were—

(1). Dárdak, *taraf* Ráhon and *taraf* Phillaur.

(2). Kotlahr, *'urf* Chaukí Bísál (in the Kángrá District).

(3). Lálsangí (adjoining Uná, in the Hoshiárpúr District).

(4). Pálakwá and Mánaswál (in the Uná *tahsíl*).

(5). Lohárlí (in the Uná *tahsíl*, south of Amb).

(6). Ispúr (in the Uná *tahsíl*, south-east of Amb, near Pandokí).

Lohárlí is not to be found in the *Ayín Akbarí* unless it be the place there called Loídherí.—*D. G. B.*

[To be continued.—ED.].

479. **Lahore—Traditional History.**—Láhor (Lahore) is variously called Lahár, Láhár, Lohár, Láháwar, and Loháwar. According to Hindú tradition it is named after Ráma Chandra's son Loú (Lava). Afterwards when this prince's kingdom sank the capital was removed to Siálkot. During the rule of Sultán Mahmúd of Ghazní his favourite Malik Ayáz repopulated the town and built a substantial fort. After Mahmúd's time (1000-1024 *A. D.*) the city again declined until the days of Kamrán Mírzá, son of the Emperor Bábar, (who died 1556 *A. D.* and) who erected several buildings in the city. Akbar Sháh afterwards (about 1575 *A. D.*) improved the city and built the wall. Sháhjahán (reigned 1628-1650 *A. D.*) built here a palace, the Shálimár Gardens, a Mausoleum to the memory of Jahángír (died 1627 *A. D.*), and a canal. The mosque of Wazír Khán was erected in his time, and the Royal mosque in the time of (Aurangzeb) 'Alamgír (1658-1707 *A. D*).—*Gulab Singh.*

[An anonymous and incomplete tract *History and Antiquities of Lahore*, 1873, but compiled in 1860, says, pp. 42, that the names have been Láhor, Lohor, Loher, Loháwar, Leháwar, Luháwar, Loháwar, Lúha Núr, Lohkot, Lavpúr, and very doubtfully Ellanur. Whatever be the correct form the import of the name means clearly Lah's or Loh's fort. This Lah or Loh is popularly identified with Lava, just as Kushú or Kusa is the eponymous founder of Kasúr, Kusáwar, or Kusa's fort. All the above traditions are quoted in this pamphlet and discussed. After the Ghaznavide period the history of the city becomes authentic and continuous.—ED.]

DISTRICT WORK.

480. **Tree-planting—Shisham cuttings.**—I believe it is a fact not generally known, that the *shísham (dalbergia sissoo)* tree may be propagated freely from slips or cuttings, and these may be put in from three to six feet in length, thus saving two or three years in growth. The best time to make the cuttings is in December and January, when the sap is down, and it is advisable to plant them, in the first instance, in a nursery until they have struck root and come out into leaf. This will probably be in February or March, when they may be planted out.

There will doubtless be a larger number of failures when propagated by this method than there would be with seedlings,—that is to say, there will always be a certain proportion which do not strike, and hence the advantage of placing them first in a nursery. Once struck they are stronger and hardier than seedlings up to two years old, and less likely to fail.

My attention was drawn to this subject in 1881 when at Hissár.

I had a fine crop of peas coming on, which were ready for sticking. Having no other sticks at hand and *shísham* trees being plentiful, I cut down branches from these trees for the purpose.

The peas being over, and the time having arrived for clearing the ground, what was my surprise to find, that two out of every three of these branches had taken root, and were throwing out buds and leaves!

I afterwards adopted this plan in the Rohtak District with great success, and though it may not succeed equally well in all places, it is worth a trial.—*W. Parker.*

MISCELLANEOUS.

481. **Native Mensuration.**—The native clerks who compute areas for the Settlement Department, use the following rule-of-thumb. The dimensions are expressed in *ghattás*, of which there are 20 to a chain, and a square chain=one *bígáh:* one *bígáh*=20 *biswás* : one *biswá*=20 *biswánsís*. If each side of the field is less than 20 *ghattás*, as is commonly the case, they add the last digits of the two dimensions together and call the sum *biswás*. They then multiply together the differences between each dimension and 20 *ghattás*, and call the product *biswánsís*. The two areas added give together the area of the field.

Thus, if the dimensions are 18 and 16

	B.	B.	B.
then 8+6=	0	14	0
2×4=	0	0	8
	0	14	8=area.

The proof is easy. A square *ghattá*=a *biswánsí*, therefore

$$20(a+b)+(10-a)(10-b)=(100+ab)+10(a+b).$$
$$=(10+a)(10+b).$$

But this rule depends upon the number of *biswánsís* in a *biswá* being twice the radix of the scale of notation. How then was the rule arrived at?—*Denzil Ibbetson.*

PROVERBS.

482. **Panjabi Proverbs.**—

(17.) *Anhe kutte hirnán magar.*
Blind dogs after the deer.

(18.) *Anhe agge roná akhián dá ján.*
To weep before the blind is to spoil the eyes.

(19.) *Ap kuchajjí behre nún dos.*
A fool herself, she blames her neighbours (for her folly).

(20.) *Ape main rajjí-pujjí, ápe mere bache jíwan.*
I am rich myself, and so will my children be (vain boasting: *khayálí puláo*; castles in the air).—*Aya Singh.*

483. **Proverb—North Indian.**—Can any one give me an idea from which Eastern Language the proverb "keeping a dog and barking yourself" is derived?—*D. D.*

[In Hindí the proverb is *kuttá rakhná aur áp bhaunkná*; in Panjábí it is *kuttá ví rakhná te áp ví bhaunkná*. It is used towards a worthless servant, or one who has to be kept constantly up to the mark. It may be in other Aryan languages.—Ed.].

BIBLIOGRAPHY.

484. **History—Saulat-i-Afghani.**—Urdú book by Hájí Muhammad Zardár Khán, Afghán, Nághar Farídkhání, published by Nawal Kishor at Cawnpore (Káhnpúr) in 1876, pp. 702, quarto. It purports to be a history of the Afgháns; it is, however, a discursive account of the Muhammadan rulers of India and the celebrities of the Muhammadan religion, and also of Afghánistán—its people, races, history, trade and productions, sacred personages and places. It has, besides, a long chapter on Afghán genealogies. One portion of its contents promises to be of unusual interest—*viz.*, "an account of this war (Afghán Campaign of 1839, &c.), as it is known in Afghánistán" (pp. 58-62). It is, of course, replete with rare and curious information, much of which must be valuable, but it wants reducing into the form of a Gazetteer, or being supplied with good alphabetical indices, biographical, geographical and ethnological, before it can be used with anything but loss of time and temper.—*R. C. Temple.*

EXTRACTS FROM NATIVE AUTHORS.

TARIKH-I-PANJAB.

485. **Diwan Chandu's persecution of Arjun: p. 21.**—After some months the Emperor returned from Kashmír, and the Díwán told him that the rebellion, of which there had been some fear, had been stopped by the Gurú's imprisonment, and that his release would occasion revenge, and make matters worse. He advised him either to kill the Gurú, or to get him to swear on his *Granth* that he would not rebel. The Emperor agreed. Chandú then went himself to the Gurú and said there was time yet to agree to the marriage. But the Gurú laughed at him. This made Chandú so angry that he ordered the executioners to behead him at once.

486. **Guru Arjun's death: p. 21.**—Gurú Arjun first asked to be allowed to bathe in the R. Rávi before he was killed. Chandú agreed to this, and sent him with a guard to the river for the purpose. When the Gurú reached the river he took off his clothes and jumped in, and was never seen again. A thorough search was made for him, but no trace of him was ever found.

487. **Date—Guru Arjun's death: p. 21.**—Gurú Arjun died in *St.* 1663, *A. D.* 1606, *H.* 1024.

[This story of the death of Arjun is important, and explains some points in Trumpp's version in his *Adi Granth*, p. lxxxii. The real cause of his murder, says Trumpp, was his giving aid to Khusro's rebellion against his father Jahángír. He quotes Mulisin Fání's *Dábistán* in his support.—Ed.].

TARIKH-I-MAHMUD.

488. **Kashmír does Homage: p. 161.**—When Sultán Mahmúd reached the territory of Kashmír, the Governor presented to him many articles worthy of presentation, and set forth at the head of his forces to do him homage.

489. **Strength of Kanauj: p. 161.**—When the warriors of the Sultán had accomplished several marches and reached Kanauj, they beheld so mighty, strong, and well-defended a fortress that the spectator was led to fancy that its citadel must reach to heaven.

490. **Fall of Merath: p. 161.**—After three days the Sultán marched on the fortress of Mírat (Meerut, but properly Merath). The Rájá of that fort, who bore the name of Harwat, made it over to trusty persons, and himself left it for another part of his dominions. The garrison perceived that they had no power of resistance, so they offered, as a tribute, 1,000,000,000 *darhams*, which amount to Rs. 2,50,000 and 30 elephants, and obtained terms.

491. **Raja of Kanauj turns Musalman: p. 162.**—The Rájá of Kanauj bore the name of Korah (Kuru). When he beheld this force he was astonished at their pomp and martial appearance, and became panic-stricken. In no wise did he entertain in his heart any thought of opposition, but despatched several persons to the Sultán, saying—"I accept the orders of your majesty." Next he himself with all his sons, old and young, with alacrity and unfeigned submission, came down from the fortress, and at the suggestion of Haibat As-Sír embraced Islam.

492. **Fall of Mahaban: p. 162.**—The Sultán next from that place went to the fortress of Maháwan (Mahában), in the Mathurá District, which is situated on the banks of the Jún (Jaun, Jamun, Jamná or Yamuná) River.

493. **Raja Kalchand of Mahaban: p. 162.**—The Rájá of that fortress was called Kálchand. He mounted hsi elephant and resolved to cross the river. The army of the Sultán set out after him. When his troops had arrived near him he drew his dagger from its sheath, and then first cut off the head of his queen and son, and next plunged it into his own breast.

494. **Plunder at Mahaban: p. 162.**—In that place so much plunder fell into the hands of the Sultán that no one can enumerate it. Indeed, there were in it 80 elephants alone.—*T. C. Plowden.*

TAWARIKH QAUM KHATRIAN.

495. **Tawarikh Qaum Khatrian,** by Sardár Bahádur Amí Chand, Judicial Assistant Commissioner of Ajmer, a Sioní Khatrí of the Bunjáí division of that caste, and of the family known as the Lálá Ráis of Bijwárá, in the Hoshiárpúr District. The book was printed at the Fauq Káshí Press, Dehlí, 1883, pp. 9 and 129. It relates the history of the Khatrí caste from oral tradition and such documents as were available. Contents—(1) account of the Chhatrí caste (*baran*) and the reasons for the change of name to Khatrí; (2) the classification and distribution of the caste; (3) the history of the author's family; (4) an autobiography of the author. The language is Urdu interspersed with longish quotations in Sanskrit printed in the Devanágarí character.

496. **Chhatri—Chatardhari: p. 1.**—The Chhatrís were so called because they usually held the government and because Rájás are *chatardhárí*, possessors of the (royal umbrella) crown. So they got the title of Chhatrí.

[However *Chhatrí* is the Sanskrit *Kshatriya*, probably from the root *kshi*, to destroy. At any rate *kshatra*, etc., meant to govern. *Chatar*, the (royal) umbrella, is from the Sanskrit root *chad*, to cover, and is quite another word.—Ed.].

497. **Khatri Tradition—Surajbansi—Chandarbansi: p. 1.**—The Chhatrís were in two divisions—Súrajbansí and Chandarbansí (Solar and Lunar Races). This commenced at the time of Ikshwáku. Shortly the story is this. Ikshwáku was the first Súrajbansí Rájá that reigned at Ajudhia, now called Faizábád (Awadh), of which line 55 generations afterwards Srí Rám Chandar came. Ikshwáku had a daughter Ilá, who married Budh (Mercury), the son of Chandar (the moon). Their son, Purúravas, was the first Chandarbansí Rájá who reigned at Pratisthán, now called Jhunsí, opposite Iláhábád, across the Ganges. Yudishthar was 45th from him, and was a hero of the *Mahábhárat*. Ikshwáku's male descendants are the Súrajbansís. Budh's descendants (female as regards Ikshwáku) are the Chandarbansís.

[This is the usual story except as to the number of generations which is placed lower than ordinarily.—Ed.].

FOLKLORE FROM DIFFICULT SOURCES.

CENTRAL PROVINCES GAZETTEER.

498. **Witchcraft—Epidemics—Cholera**: p.cxxxi.—The only consideration for which the minds of the villagers have room when cholera breaks out is the punishment of the offenders, for the ravages caused by disease are unhesitatingly set down to human malice.

499. **Punishment of witches**: p. cxxxi.—The tests applied are very various. As a commencement a lamp is lighted, and the names of the supposed witches being repeated the flicker of the light is supposed to indicate the culprit. Two leaves are thrown upon the out-stretched hand of the suspected person, and if that which represents him (or her) falls uppermost, opinion goes against him. In Bastar the leaf ordeal is followed by sewing up the accused in a sack and letting him down into water waist-deep. If he manages in his struggles for life to raise his head above water he is finally adjudged guilty. Then comes the punishment. He (or she) is beaten with tamarind or castor-oil plant rods, which are supposed to have a peculiar efficacy in these cases, the teeth are knocked out, and the head is shaved. The extraction of the teeth is said in Bastar to be effected with the idea of preventing the witch from muttering charms, but in Kumáun the object of the operation is rather to prevent her from doing mischief under the form of a tiger, which is the Indian equvialent of the *loup-garou*. The shaving of the head is attributed by an acute observer to the notion of power residing in the hair, and it seems clear from the recorded instances that it is done rather as an antidote against future evil than merely as a punishment of the offender. See *Witchcraft in the Central Provinces*, by A. C. Lyall, in *Once in a Way*, pp. 54-60.

500. **Hagiolatry—Arvi Telang Rao**: p. 6.—*s. v.* Arví. Arví (Wardhá District) is said to have been founded some 300 years ago by Telang Ráo Walí, and his name is still associated with the place, which is often styled at length Arví Telang Ráo. Hindús claim Telang Ráo as a Bráhman, and the Muhammadans as a fellow-religionist of their own. Hence both sects worship at his tomb, which has been converted into a handsome shrine by contributions from the cotton merchants and other towns-people.

[See note 173 about Gurú Nának and the common belief as to Kabír.—Ed.].

501. **Danteswari—Bhawani—Kali**: p. 37.—*s. v.* Bastar. All the people of the Bastar State worship Danteswarí, or, as she is sometimes called, Máulí, Mátá Deví, Bhangármá, Dhollá Deví, Dangan Deo, Gám Deví, and Bhím. Danteswarí, who is the tutelar divinity of the Rájás of Bastar, and generally of the Bastar Dependency, is the same as Bhawání or Kálí. The temple dedicated to her is at the confluence of the Sankaní and Dankaní rivers, upon a narrow point of land between them. Most travellers sacrifice a goat as they pass the shrine. Nothing is done, no business undertaken, without consulting her; not even will the Rájá or Díwán proceed on a pleasure-party or hunting excursion without consulting Máí, the Mother. Flowers are placed on the head of the idol, and as they fall to the right or to the left, so is the reply interpreted as favourable or otherwise.

502. **Bhimsen—Bhim Deo**: p. 38.—*s. v.* Bastar. Bhímsen or Bhím Deo is the principal deity. He is represented by a post 4 or 5 feet high with a knob on the top. The first grain of the season is always offered to him. He is worshipped greatly in seasons of drought, when pilgrimages are made to certain places, and turmeric, mud, and oil are smeared over his effigy.

503. **Danteswari—Sickness**: p. 38.—*s. v.* Bastar. In seasons of sickness a small effigy of Danteswari is brought from Dantiwárá to Jagdalpúr and is there worshipped, and after the sickness has abated is sent back. On these occasions it is carried in a palanquin.

BUCHANAN HAMILTON'S EASTERN INDIA.

504. **Buchanan Hamilton's Eastern India.**—Dr. Buchanan Hamilton compiled in MS. a *Statistical Survey of Bengal* between 1807 and 1813. This lay in MS. in the India House till 1838, when an abstract of them was published, without acknowledgment, in 3 vols., under the title of *Eastern India*. See Hunter's *Imperial Gazetteer of India*, postcript, vol. IX, pp. v-ix.

505. **Defilement—Potters**: vol. I, p. 171.—Potters are impure because they cut the throats of their vessels.

506. **Defilement—Sakadwipi Brahmans**: I, p. 182.—Sakadwípí Bráhmans are defiled by eating rice cleaned by boiling.

507. **Nicknames**: II, p. 108.—See notes 219, 447. A witch can do no harm to a child if she does not know its name. Hence children usually have nicknames.

508. **Mango Seeds**: II, p. 799.—You should not plant a mango stone, the fruit of which has been bitten by the teeth or cut by iron.—*W. Crooke.*

MELVILL'S AMBALA.

509. **Ambala District—Northern Section**.—Report on the Revised Settlement of the Northern Section of the Ambálá District, by P. S. Melvill, Lahore, 1859.

510. **Kotaha—Bees**: p. 43, § 196.—The inhabitants of the Kotáhá hills live mostly in stone-houses; rough blocks of stone cemented with mud, having flat roofs. In parts they are two-storied. In most of the houses there is a bee-hive: a small hole is pierced in the outer wall, and inside a small chamber is formed. The honey is sold, for the hill people do not generally eat it.

511. **Kotaha—Death Cutoms**: p. 44, § 201.—When a man or his wife dies their relatives and *barádari* (kinsfolk) go to the house; the former taking perhaps each a *kachá man* (say 32 lbs.) of grain, and the latter each person more than he can eat. They make their dinner at the house, and leave what grain is not used for the survivor, who thus gets a sufficiency in store for two or three months.

NOTICE.

Gentlemen who are so kind as to contribute to *Panjab Notes and Queries* are requested to kindly write on one side the paper only; and also if they send more than one contribution at a time, to send them on separate slips. The Editor does not, however, wish to give contributors unnecessary trouble, and will be happy to receive contributions in any shape if the above method be found to be inconvenient.

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DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

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RELIGION.

512. **La ilaha ill' illaho—Sweepers.**—See note No. 331. An amusing anecdote, *àpropos* of these words, is often related. A sweeper was once boasting that none but the followers of Lál Beg would be saved. He was asked to reflect and find if there was the slightest chance of salvation for men of any other faith. After some hesitation he said—"Yes, there is a small chance in favor of Muhammadans who practically, although unwittingly, invoke the name of the *Lál* Gurú in their creed by saying *lá iláha ill' illáho* (there is no god but God)".—*J. G. Delmerick.*

513. **Pictures on Musalman tombs—Sleeping on the ground.**—At the village of Khángáh Dográn (Gújránwálá District) are the tombs of certain Musalmán saints. These tombs are ornamented with pictures of birds and other animals, though such representations are contrary to the Muhammadan religion. The village is composed mainly of Muhammadans, though there are four Hindu families. I was told that none of the inhabitants ever slept in beds, but on the ground, out of respect to the memory of the saints who practised similar austerities.—*R. W. Trafford.*

514. **Sikh religious tolerance.**—The principal queen of Mahárájá Ranjít Singh lived at Shekhupura (Gújránwálá District), where she built a *Masjid* for her Muhammadan subjects. In a similar spirit of liberality a *Masjid* was erected at Botálá *Siválá* by a Sikh Sardár.—*R. W. Trafford.*

515. **Sendu Bir—Mantras.**—See note 332. Here is a *mantra* (charm) which will summon Sendú Bír :—

Parbat guphá ot base báp terá :
Sendú Bír tún hain bhái merá !

Ugarbír ká potrá, Chhetrpál ká potrá, Lohpál ká potrá, Agnipál ká potrá, Sangulpál ká potrá, Thíkarpál ká potrá ; Bhúínpál ká dohtrá ; Mátá Kunthardi ká jáyá; Puniyá ká bhái ; Gurán ká sikh : hamárá saddiá áve : hamárá bhijá áve : hamárá kám shitáb kar áve : Gurú kí shakt hamári bhagat. Phure mantar : chale báchá : Mahándeo ká báchá phure.

Thy father dwells in the shade of the mountain valley : Sendú Bír, thou art my brother.

Grandson of Ugarbír, grandson of Chhetrpál, grandson of Lohpál, grandson of Agnípál, grandson of Sangulpál, grandson of Thíkarpál ; grandson (daughter's son) of Bhúínpál ; son of Mother Kunthardí ; brother of Puniyá ; disciple of the Gurú : come at my call : come for my sending : come quickly and do my bidding : I worship the power of the Gurú. Work charm : go voice : let the voice of Mahádeo (Siva) work.

The above *mantra* should be repeated 101 times at night for 21 days by the river side, at the spot where the dead are burnt, or under a *pípal* tree (*ficus religiosa*), or *chambá* (*michelia champaca*), or *chambelí* (*jasminum grandiflorum*), or at the pond, tank, or well whence the women fetch water. Dressed food of all sorts,—wine, meat, fish, tobacco, sweet-smelling flowers and sweetmeats, &c.,—also a *narel* (cocoanut pipe) should be taken to the spot every day during the ceremony. The spirit, it is said, will come on the 21st day, and ask why he is called. He should then be told to come when sent for, and do whatever he is bidden. His appearance is that of a *gaddí* (hill shepherd), and before his arrival he will be heard *whistling* as he comes, and sometimes with a *whistling* sound through his limbs. On the 22nd day a ram should be taken to the place of his appearance, and presented to him to ride on. This ram is called his *ghori*.—*Sardaru Balhari.*

[This *mantra* probably gives a list of godlings which it would be worth while following up. Compare with it the *mantra* for the cure of scorpion-bite used by the Sánsís. *Indian Antiquary*, vol. xi, p. 32*ff*. The *Gurú* is Nának.—ED.].

SOCIAL CUSTOMS.

516. **Talli pana—Tikri pana—Cattle-theft.** See note 111.—In the Lahore district, if a cattle-thief is in danger of being caught, he will present a piece of clothing, or small ornament, to the daughter of the complainant or principal witness, or whoever is likely to cause his capture. The father of the girl, whether complainant or witness, is then bound to assist the thief in evading cap-

ture by every means in his power. The custom is called *tallí páná*, or *tíkrí páná*.—*D. E. McCracken.*

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517. **Martyr's Funeral—Peshawar District.** What are the ceremonies prevalent in the Peshawar district with regard to the burial of martyrs? And what are the qualifications which entitle a deceased person to rank as a martyr?

I remember a case in which a man was murdered. Previous to his death he was said to have made a declaration naming his assassin.

The murdered man received burial as a martyr, and one of the main contentions raised against the genuineness of his dying declaration, was the fact of such mode of burial having taken place.

It was said that no man is deemed a martyr who speaks after receiving his death-stroke, and this man having received a martyr's burial, the dying declaration was not likely to have been made.

Is there any foundation for the above contention?—*C. Spitta.*

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518. **Maratha Marriages in high life—Sudra Caste—Choice.**—The men marry at all periods of life except extreme old age, and when there are cogent physical reasons against it. The marriage does not depend on the pleasure of the parties concerned, or rarely and but too little. Most marriages among the upper classes take place when the parties are very young, on the choice of their elders. If the bridegroom be an adult he exercises some discretion, though his freedom of choice is considerably limited by caste, by usage, by the customs of a community in which social regulations have become religious institutions, and by the great respect paid in a patriarchal society to parents and elders. Under any circumstances the bride, who indeed is always young, never makes choice of a husband, nor has any voice in the manner of her wedding. —*B. V. Shastri.*

[See *Mookerjee's Magazine*, November 1872: *Orient.*, July 1883.—ED.].

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519. **Maratha Marriages in high life—Sudra Caste—Kunkutila—Betrothal.**—After investigation of the claims of each side as to purity of descent, &c., a party of the bridegroom's relations and friends of both sexes take *kunkú* (turmeric-powder watered with lemon juice to give it a bright red colour) to the bride's house, where the ladies accompanying the procession apply it to the bride's forehead. On the same or any other convenient day the bride's party in return take saffron-powder, slightly liquified with water, to the bridegroom's house, and apply it in the same manner to his forehead. This corresponds to the plighting of troth, first engagement or betrothal amongst nations of European origin or following European customs, and is called *kunkútilá*.—*B. V. Shastri.*

[See *Mookerjee's Magazine*, November 1872: *Orient.*, July 1883.—ED.].

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520. **Panjabi Nicknames.**—See note 439. Some nicknames are, as in England, connected with some event in the victim's career,—*e. g.*, a low caste *employé*, a Jhínwar or drawer of water, named, say, Lál Singh, rose to greatness, passing over the heads of men of good caste, and was immediately dubbed by his less fortunate comrades, Jal-khich Singh or Water-drawing Singh, and unkind references to the discarded implements of his profession were covertly made. Again, a European officer who gave a down-trodden county *'aman* (peace, happiness, prosperity) was honorifically nicknamed Táran Sáhib, or Mr. Rescuer—from—drowning. The title of Dhárí-wálá, or the man with the beard, resulted from a weakness that a late ruler of the Panjab had for allowing persons with fine beards Rs. 5 or Rs. 10 a month for curds, combs, and other toilet articles. A man so unfortunate as to bear the name of Dharm Singh, or the religious one, was, of course, called Pápí Singh, or the sinful one, the opportunity for a joke being too good to be lost. A consequential person got the name of Perú or the turkey, but this last is universal. Compare the use of the words Bubbly Jock in Scotland.

I came across an odd case the other day. One Dasondhí, known as Trúmpjí, was not known by his real name to the *Lambardár* (headman) of his own village, who had known him all his life. Dasondhí was a Ránghar, *therefore* his grandfather had been in a native cavalry regiment, and *therefore* a trumpet-major. The progression is easy enough. Trúmpjí is an obvious and easy corruption of the name of the English rank.—*M. Millett.*

FOLKLORE.

521. **Birth Custom—Bombay.**—See notes 23, 110. In Bombay it is customary in some families to bury a male child's umbilical chord near the public offices, in the Fort, to ensure a clerkship in them when he grows up. This has led to a proverbial saying when an obstinate child insists on going to a particular spot. *Túzí nál tikadé gádalí áhe?* is your umbilical chord buried there?—*K. Raghunathji.*

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522. **New Moon—Coins—Bombay.**—Native traders on the first sight of the new moon hold in their hands a silver or copper coin, and after showing it to the moon, bite it and put it back into their pockets. This is to ensure wealth.—*K. Raghunathji.*

523. **Hare—Luck.**—See note 15. When hunting it is very unlucky to first come across a hare. If the first game you see be a hare and it escapes you, there will be no luck that day. If you succeed in killing it, or even in spilling its blood, there is some chance of good luck.—*Gurdyal Singh.*

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524. **Cross-beams—Luck.**—See note 16. Luck is determined by the number of cross-beams in a house. The Muhammadan and Hindús have different versions, but they are practically the same. Among the former the *first* beam is not unlucky, but the *second* is, and the *third* is very lucky. It is very lucky to lay any number of cross-beams which is a multiple of *three*, but if the number be divisible by *three* with one remaining, it is not so: if however the remainder be *two* it is decidedly unlucky. Among Hindús the *first* beam is said to be in the *ghar* (domain) of Ind (Indra), the *second* in that of Jam (Yáma), and the *third* in that of Ráj (Rájá), and so on with every succession of *three*. As Indra is the god of the heavens, a house, the number of whose beams places it in his domain, may leak, but it will be liable to no other harm. As Yáma (or Jam) is the god of death, so a house placed in his domain leads to the death of the owner or other misfortune. A house placed in the domain of Ráj brings prosperity. Musalmáns also reckon in the same way by *ghars*, whose names are B'ism'illah, Shar, and Khair. The house placed in the domain of B'ism'illah (in the name of God) is not unlucky; that in Shar (evil) is very unlucky; that in Khair (good) is most lucky. This is another instance of the identity of belief among Musalmáns and Hindús.—*Gurdyal Singh.*

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525. **The Ri-thlen murders—Khasi Hills.**—The tradition is, that there was once in a cave near Chirrá Punjí a gigantic snake, or *thlen*, who committed great havoc among men and animals. At last one man, bolder than his fellows, took with him a herd of goats, and set himself down by the cave, and offered them, one by one, to the *thlen*. By degrees the monster became friendly, and learnt to open his mouth at a word from the man, to receive the lump of flesh, which was then thrown in. When confidence was thoroughly established, the man heated a lump of iron, red hot, in a furnace, induced the snake at the usual signal to open his mouth, and then threw in the red hot lump, and so killed him. He then cut up the body and sent pieces in every direction, with orders that the people were to eat them.

Wherever the order was obeyed the country became free of the *thlen*, but one small piece remained which no one would eat, and from this sprang the multitude of *thlens*, which annoy the residents of Chirrá Punjí and its neighbourhood. When a *thlen* takes up its abode in a family, there is no means of getting rid of it, though it occasionally leaves of its own accord, and often follows the property of the family when given away or sold.

The *thlen* attaches itself to wealth, and brings prosperity and wealth to the family, but on the condition that it is supplied with blood. Its craving comes on at uncertain intervals, and manifests itself by sickness among the family, by misadventure, or increasing poverty. It can only be appeased by the murder of a human being. The murderer takes the hair, the tips of the fingers, and a little blood from the nostril, caught in a bamboo tube, and offers these to the *thlen*. The belief is, that the demon then appears in the form of a snake, and devours the body of the murdered person, which is materialised from the portions thus offered. After this its craving is satisfied for a time, and the affairs of that house prosper.—*W. Broucke-Moore.*

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526. **Machhi Baon—Storm-raising Fairy.**—The border men living on the slopes of the Adhí Dhák Range skirting Jammún territory, have a legend that a Fairy Queen, who much enjoys her siesta, lives on a mountain, at a waterfall of the Tawi River, in a glen called Machhí Báon, some 25 miles to the north-east of the Gujrát district.

The approach through the hills to the glen, though very romantic, wild, and beautiful, is very difficult, and in parts practicable by water only, which glides noiselessly through perpendicular rocks, the stillness of the scene probably being the origin of the legend.

On my visiting the locality a few years ago, my guides told me to be careful not to talk or otherwise disturb the prevailing silence, or the Fairy awakened would raise a storm dangerous to our raft. I did not very fully comply with the caution, but fired at some wild fowl.

The act was credited with raising a storm of wind and rain that certainly came on with violence, impeding our progress very considerably, and which so alarmed my superstitious companions that I was reluctantly compelled to let the raft return before I had viewed all the beauties of the scene. The season was winter and the weather cloudy. The storm therefore required no unnatural interpretations.—*J. Parsons.*

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527. **Burning houses to secure male issue.**—See note 125. In April 1883 there were extensive fires in the Pahárganj and Sabzímandí suburbs of Dehlí city. Various causes were assigned for the origin of these fires, among others that they were the work of barren women, who are popularly supposed to become capable

of bearing children by passing through an ordeal by fire. The existence of this belief is now confirmed by a report just received from Alwar, that the large village of Rabunká was totally destroyed by fire, early in December 1883, with a loss of about 30 lives and numerous cattle. This fire occurred at night, and was said to be the work of a barren woman.—*D. E. McCracken.*

528. **Nazar—Seven Stones.**—A woman carrying her child, returning from a visit to another village, will, before entering her own, pass seven little stones, seven times each, round the head of the child, and throw them in seven different directions, so as to throw off any *nazar* that may have been contracted.—*W. Cockburn.*

529. **Nazar—Cures—Siyanas.**—If ordinary remedies in sickness fail, and a child gets very sick the Siyáná or village wise-man is sent for, and his systems of exorcism would fill several volumes. Suffice to say, he generally whisks his patient with a branch of twigs from the mango, *ním* (*azidarachta Indica*), *madár* (*leptopus cordifolius*), and camel thorn (*jawánsá, alhagi maurorum*). Nothing can be done, however, without sprinkling with water from the blacksmith's shop in which a red hot iron has been frequently plunged, be the subject of *nazar* man or beast.—*W. Cockburn.*

530. **Nazar—deformities.**—People born with deformities, such as double thumbs, &c., are accounted very lucky, being furnished with a natural preventative against *nazar*—and the same with bald men.—*W. Cockburn.*

531. **Nazar—Remedies in the case of personal beauty.**—Young men, if vigorous and stout, consider themselves very liable to the *nazar* of lean people, and tie a rag round the left arm, or a blue thread round their necks, often twisting the blue feather of a (jay) roller into the thread as a preventative: nor will they expose their bodies, wearing a light muslin shawl of a gaudy hue at the warmest time of the year. Such a youth, if sufficiently conceited, should he detect a suspicious person looking at him, will immediately pretend to limp or contort his visage and spasmodically grasp his elbow or ankle as though he were in pain, to distract the attention he fears. —*W. Cockburn.*

[To be continued.—Ed.].

532. **Cattle-disease—Rora dalna.**—In the village of Pur Khás, in the Dehlí district, the following plan was adopted by the villagers to get rid of cattle-disease then rife in the village. By the advice of one Máyá, a *jogí*, a procession was formed on the night of September the 4th, 1882, carrying a buffalo's skull, a small lamb, vessels of butter and milk, fire in a pan, wisps of grass, and *siras* sticks (*acacia speciosa*). These articles were carried to the boundary of the village, and there thrown into the confines of the neighbouring village of Udisipúr, the idea being that the epidemic would thereby be transferred to that village. The ceremony adopted was called by the villagers *rorá dálná* (throwing *rorá*), the articles carried in procession being called *rorá*.

Naturally the Udisipúr villagers objected to the transfer of the epidemic to their village, and a fight ensued, which resulted in the death of one of their community.

What is the meaning of the word *rorá?*—*C. Spitta.*

[*Rorá* روڑا is the foot-and-mouth disease, also brick-bats or brick-metalling for roads.—Ed.].

533. **Fish-feeding in illness—Sayyids and Pathans.**—It is customary among Sayyids and Patháns to feed fishes when any one is ill in the house, especially if the sick person is of any importance, such as the master of the house. A charm, generally one of the 99 names or attributes of God, is written on a tiny piece of paper. This is rolled up and placed inside a bread pill. One pill for each member of the household is the general rule. The women take them to the nearest river or tank, and throw them in.—*F. A. Steel.*

534. **Snakes.**—Women worship snakes at the Nágpanchamí festival. No work is done; in particular, all cattle should get a holiday, special food and an extra allowance of salt. See note No. 441. —*W. Crooke.*

535. **Dogs.**—A black dog is respected and fed (never a white one), especially when small-pox is in the house. It is very unlucky to throw the Holí powder (*gulál*, a crimson powder made of the meal of various cereals) on a white dog. Compare with this the English idea that the ghost of a wicked man takes the shape of a black dog. (Brand's *Observations*, p. 709, ed. of Chatto and Windus). A black dog also comes into English folklore—*vide* Brand, pp. 175, 599.—*W. Crooke.*

[*Cf.* also Macgregor, *Folklore of North-East Scotland*, p. 127.—Ed.].

536. **Ants.**—It is very lucky to feed ants. A little sugar and flour is poured through a hollow bamboo into each hole. This brings wealth and children.—*W. Crooke.*

537. **Magic Squares, Hindus.**—See note 461 —(1) to be written over the dwelling for luck, and

commonly found over in the shops of bankers and dealers. It totals 15 in all directions:—

8	1	6
3	5	7
4	9	2

If written out 10,000 times it gives unusual success in all matters.

(2). To win at play: should be placed under the seat. Totals; 55 and 20 in all directions:—

14	11	21	9
22	8	15	10
7	19	13	16
12	17	6	20

2	6	8	4
9	3	3	5
2	6	8	4
7	5	1	7

—*W. Buchanan.*

538. **Shi'ahs—Bread.**—A Shí'ah if offered *roti* (native bread) divided into four parts will not eat it: why is this? The only reason I can ascertain is, because he thinks the donor wants to make a Suní of him, the Sunís believe in four (*khalífas*) successors of Muhammad, while the Shí'ahs only acknowledge one. Is this a likely reason?—*Rowland Richardson.*

539. **Rain—Keeping off.**—In a season of scarcity, it being the object of petty shop-keepers to keep off the rain as the consequent high prices fill their pockets, they fill lamps (*chirághs*) with liquid *ghí* and light the wicks when clouds gather over head. After a time they blow out the light thus made, and this is said to drive away the clouds. This practise, they say, was very successful in August 1883 in Ambálá.—*R. C. Temple.*

CASTES AND TRIBES.

540. **Tuhar Rajputs of Karnal and Ambala.**—The Márkandá *bet* (alluvial soil) is occupied by Musalmán Tuhár Rájpúts, while Hindú Tuhárs have villages further south in the Thánesar *ilaqá* (circle), where land is less valuable. They say the Muhammadan and Hindú Tuhárs are descended from two brothers, Cháchú and Singhan. Cháchú was made a Musalmán by some King. His tomb is in the Hindú Rájpút village of Túkhí, the oldest, or one of the oldest, Tuhár villages, and is greatly respected by the Hindú Rájpúts of Túkhí. When a *barát* (marriage procession) returns to the village the bride and bridegroom go, before entering their own house, to the tomb, make their obeisance, and offer one rupee. So when a girl belonging to the village is married, one rupee is offered. Every Thursday lamps are lit at the tomb, and vows (*qabúls*) are offered at it. When illness breaks out Hindú and Musalmán Tuhárs in the country side and throughout the Márkandá *bet* offer the first day's pickings of each cotton-field at the tomb. Tuhárs come from Chilá Pattan, described as lying south-west in the Wiláyat Des, towards Márwár. Hindú Tuhárs marry into any *got* (clan) except their own. Muhammadan Tuhárs marry into any *got*, but will not marry paternal uncle's daughter. All Tuhárs of this neighbourhood are by *got* Biágarpat. Tuhár being the *ál* or *beong* (original stock) of the tribe.—*J. M. Douie.*

541. **Southern Rajputs.**—Continued from note No. 468. In the process of events the Ráj disappeared, but fragments of the families of the prince and chiefs managed to cling here and there to groups of land, and again multiplying, they formed the chief villages now surviving and exhibiting all the features of the organised village community or brotherhood.

The Rájpúts certainly carried their invasions all over India; and one of the most curious instances of their influence is to be traced in the coast district of Malabar (Madras Presidency). The extremely curious tenures of that district are not yet understood, and I believe that Mr. W. Logan, the Collector, has recently been reporting on them. In a very old report on the district, dating from Lord Cornwallis' time, the tradition of the people (no doubt to a considerable extent based on fact) is recorded. Originally, it is said, the district, as far as it was peopled at all, was occupied exclusively by Bráhmans who are called Nambúdris. They had the usual fabulous account of how the deity caused the sea to retire and afford them a country. But it seems that in the course of time they found they did not get on as a community without a head, and they accordingly invited a chief (evidently of the Rájpút type) from the neighbouring kingdom to administer their affairs. It is stated that a viceroy was deputed, who ruled over Malabar, and was regularly changed every ten or twelve years. At last one of the deputies, more ambitious than his predecessors, refused to give up when his time came, and established himself with his followers permanently. He remained for a considerable time, but in the end desiring to retire from the world) some say he was converted to the faith of Islám), he called his chiefs and divided the country among them. No one succeeded in making himself head over all, so the country at first became a

group of separate Thákurs' or chiefs' estates, without a Mahárájá over them. One of the grantees, not by the way a Rájpút, but a favourite of the deputy king, did succeed in enlarging his estate and founding the Ráj of the Zemorín (Samúri) of Calicut, but I am not informed that he obtained any overlordship over the others.—*B. H. Baden-Powell.*

[To be continued.—Ed.].

542. **Caste disruption—Baniyas—Saraogis—Vaishnavis.**—Just as the Baniyás arose from a division of the Chamárs (see note 464) so they divided themselves into the two great anti-brahmanical sections of Saráogís (Jains) and Vaishnavis or Bishnís. These intermarry, but local feuds, often over half a century at a time, interrupt cordial relations. It is not at all unlikely that some day not distant permanent alienation will ensue. The Saráogís favour Parisnáth worship, or the Rathjátrá procession (Jainism). To the Vaishnavís (true Hindús) this is an abomination. Lately differences broke out again at Mathurá after 14 years' harmony.—*A. P. W.*

543. **Caste Disruption—Baniyas—Ghattas.**—The general impending sectarian fission among the Baniyás is being preceded by caste sub-division. A Baniyá taking to wife a Baniyání widow or a woman of any other caste is out-casted, and becomes a Gháttá (cleft, broken, split). Gháttás intermarry. But if Gháttás seek alien wives they are out-casted in turn, and constitute the caste of Sub-Gháttás, or *Ghátte-ká-Ghátta* as the term goes. They are debarred marriage and social intercourse with Gháttás, as Gháttás are with Baniyás. There is a large community of Gháttás about Khattaulí, one of the Panjáb Railway Stations.—*A. P. W.*

544. **Suthres or Suthreshahis.**—See note No. 363. These mendicants are noticed by Wilson, Religious *Sects of the Hindus*, p. 77; Trumpp, *Adi Granth*, p. cxvii; Barth, *Religions of India*, p. 249. They call themselves Sikhs, and are usually said to have been formed by a Bráhman named Súchá in the time of Gurú Har Rái (1638-1660 *A. D.*), or Gurú Tegh Bahádur (1664-1675 *A. D.*)—*R. C. Temple.*

545. **Kayani Mughals.**—(Note 131). There is a place called Kaián, some 200 miles south of Mashhad. It was in all probability visited by Goldsmid and the Seistán mission: and if so, would be described in Sir Oliver St. John's report on the mission. Howorth in his *History of the Mongols* quotes Abú'l-Ghází to the effect that the Mongols call a mountain torrent *kaián*, plural *kaiát*. Kábul Khán, the Mongol sovereign, and great grandfather of Chinghiz Khán, had six sons, who all bore the surname of Kaiát or Kiyát as did Chinghiz Khán himself (Howorth I, p. 43). But the title, Howorth says, is much older than the days of Kábul Khán. Kai seems to have been a common prefix, also, to Turkish names. Kaí Qubád was the Saljúq Sultán of Rúm when the Mongol army first invaded the kingdom (*A. D.* 1255). The Chinese form of t e name is Kian.

Howorth (II, p. 10) says that according to Klabroth the Usbegs are divided into four main divisions :—(1). Uighur = Naiman. (2). Kangli = Kipchat. (3). *Kiat = Kungrat.* (4). Nokus = Mangut. He thinks that (1) and (3) were Turks who migrated from the East, and were "converted by Usbeg Khán and adopted his name" (II, p. 13) after, and in consequence of, the Mongol invasion. He says (II. p. 15) "we find to this day that one of the four divisions of the Usbegs is called Kiat Kungrad. The Kungrads are deemed at Khiva the senior and most noble tribe." Howorth's theory, by-the-bye, is that though Chinghiz Khán was the hereditary chief of a Mongol tribe, yet he and his successors were of Turk, and not of Mongol origin; and he goes on to say (II, p. 14-15) "it is pretty certain that the Mongol rulers were descended from the Royal House among the Kunkurats or Kungrads * * The wolf ancestor of Chinghiz was said to be a descendant of Kaián, and belonged to a branch of the Kunkurats. ** The *soubriquet* of Kaiát was borne by the Imperial House among the Mongols, and is clearly connected with the Kunkurats, who are deduced from Kaián or Kaiát." He also mentions (II, p. 11) "the Kayaan," a tribe of the Usbeg Turks, and (I, p. 18 and 89) "the Káyi Kankali," a small Turkmán tribe who formed the nucleus of the Ottoman Turks. All this suggests the possibility that the Kayání were a Turkish tribe.—*Stephen Wheeler.*

[With reference to *kai* and *kayán*. The first *king* in the world, according to all Musalmán writers, was Kaiomars or Kaiomart, who, according to fable, founded the Peshdádian dynasty of Persia. There were afterwards three other *kai* kings who commenced the Kayánian dynasty of Persia: Kai Qubád, Cyaxares; Kai Káús, Darius the Mede: Kai Khusro, Cyrus the Great or Chosroes. In after times other persons *borrowed* these names. Thus Ghiásu'ddín Kaikhusro bin 'Izzu'd-dín, 'Izzu'ddín Kaikáús, 'Aláu'ddín Kaiqubád, Kaikhusro bin Kaiqubád, Ghiásu'ddín Kaikhusro bin Ruknu'ddín, all Saljúq kings of Rúm: Amír Kai Káús, author of the *Qábúsnáma circ.* 1100 *A. D.*: Kai Qubád Mui'zzu'ddin, the son and successor of Ghiásu'ddín Balban in 1286: Kai Khusro, nephew of the above and Governor of Multán. Kayárash, Kai Arash and Kai Pushín were sons of Kai Qubád, the Kayánian.

Is *kai* ever compounded except in these words with oriental proper names? *Kai* as a noun in Persian, means great king: a strong giant; one of the elements; as an adjective—pure, noble, excellent, just. It has connections *kiyá, kiyábád, kayájúr, kiyárang, kayágand, kaikham*. The plural *kayán* gives rise to *kayání*, royal, &c. Shaw, *Turki Language*, 1880, does not give *kai* as an indigenous Turkí word.

About the vexed name Chinghiz, Jhengis, Jengis, Zingis, &c., the word in India is always spelt چنگیز and is pronounced Changez, accent on *e*. It is so spelt and transliterated in Beale's *Oriental Biographical Dictionary*.—Ed.]

546. **Customs of the Woddaru.**—Extracted from Buchanan Hamilton's *Journal in Mysore and Canara* (see note No. 362). The Woddas or Woddaru are a tribe of Telinga origin, and in their families retain that language, although they are scattered all over the countries where Tamil and Karnátaka tongues are prevalent. They dig canals, wells, and tanks; build dams and reservoirs; make roads; and trade in salt and grains. Some of them are farmers, but they never hire themselves out as *batigaru* or servants employed in agriculture. Some of them build mud-houses, but this is not a proper occupation for persons of their caste. The old and infirm live in huts near villages, and dig and repair tanks or wells, or perform other such labor; while the vigorous youth of both sexes travel about in caravans with oxen and asses in pursuit of trades. In these caravans they carry with them all their infants, and their huts, which latter consist of a few sticks and mats. They follow armies to supply them with grain, and in the time of peace take to the lower Carnatic grain, *jagery* (sugar), and tamarinds, and bring up salt. In Hyder's (Haidar 'Ali) Government they were very numerous; but, having been forced by Tippu to work at his forts without adequate pay, a great number of them retired to other countries. As they are a very useful set of people, they are now encouraged, and are fast returning. There are no distinctions among them that prevent intermarriages, or eating in common. They eat fowls, sheep, goats, swine, rats, and fish; but reject carrion. They are allowed to take all manner of things that intoxicate, and are in fact much addicted to spirituous liquors. They marry as many wives as they can get, and the women seem to be more numerous than the men, as no person is without one wife, and the generality have two; several go so far as eight. A man is in general more restricted from taking many wives by the expense of the ceremony than by any difficulty in supporting the family, as the women are so industrious that the more wives he can get the more he lives at his ease. A lazy woman is immediately divorced by her husband, but if she can find a man willing to take her, she is at liberty to marry again. The girls continue marriageable from seven years of age until their death, and a widow is not prevented from taking another husband. Formerly, when the caste was richer, a man gave a hundred *tanams* (£3-7-1) to the parents of the girl whom he wanted to marry; but this is now reduced to two *tanams* (1*s.* 4*d.*) to the father, a piece of cloth to the mother, and a hundred cocoanuts as emblematical of the original price. The marriages are made in an assembly of the tribe, and the ceremony consists in the bridegroom and bride walking thrice round a stake, which is erected for the purpose. Next morning they give another feast, and present the company with betel. The *panchanga*, or astrologer, does not attend, nor are there any prayers (*mantras*) read on the occasion. In case of adultery, the custom of the caste is to put the woman to death; but this severity is not always used. In case of a man's treating his wife very harshly, she may retire to her mother's house and live there; but, without his consenting to divorce her, she cannot marry again. The custom of the caste is to bury the dead; and although the women are very harshly used by their husbands while drunk, and although widows are not prevented from marrying again, yet it is said that perhaps one widow in a hundred throws herself into a pit filled with fire, and burns herself near the grave of her husband. The Bráhmans do not officiate at funerals, but on those occasions money is distributed among them and other mendicants.—*Hamish.*

[To be continued.—ED.].

GEOGRAPHY.

547. **Hariana.**—See note 28. A number of Játs and Ahírs of Rohtak tell me that Hariáná is so called, not from Ahírs, or Herís, or any other tribe or clan, but because it was formerly a green forest (*hariyal ban*), until it was peopled and brought under cultivation by the Játs, who came mostly from the Bágar (about Bíkáner). Hariáná is especially the country of the Játs (Jatiyát or Jatáit). It is said to extend from Dehlí to Hissár, and to be bounded on the north by the Nardak, on the south by Dhundautí, on the east by the Jamná Khádar, and on the west by Pachhádá (about Sirsá) and the Bágar. It is a plain of almost uninterrupted loam with little irrigation except from the Western Jamná Canal. A Rájpút gives me as a current derivation of the name Hariáná that "*har* (*ádmí*) *yáná* (*hai*)=every (inhabitant of the tract is stupid or ignorant as a) child (*yáná*);" but this is evidently a fanciful derivation.—*J. Wilson.*

548. **Jhojakdas—Chuchakwas.**—Notes 159 and 477. Chúchakwás (not Jhojakdás—the fault is in the Persian character ج for چ and د for ر—ther score for the Roman-Urdu society), was a hunting box of the late Nawáb of Jhajar. It was a fine-house with stained glass windows and a garden wall, but not a fort, in 1867-68.—*M. Millett.*

549. **The Gohana Lake**, notes 144 and 371 was non-existent in 1867 and 1868.—*M. Millett.*

550. **Talethi—Dehli** is that part of the Gurgáon District adjoining the famous Kútab Mínár near Dehlí.—*M. Millett.*

551. **Bighoto—Bighota.**—In note 370 Bíghotá should have been printed Bíghoto. Elliot, *Glossary*, spells it बीघोतो.— *D. G. B.*

[But also Bighotá. See Beames' ed., vol. I, 37.—ED.].

552. **Local names—Ramnagar-Rasulpur—Akalgarh-'Alipur.**—The towns of Rámnagar, Gujránwálá District (celebrated for a cavalry action in which Brigadier Cureton was killed in 1848) and Akálgarh, Gujránwálá District, are two municipal towns so named in all the maps. The Muhammadans, however, call them Rasúlpur and 'Alipúr respectively.—*R. W. Trafford.*

[Hunter, *Gazetteer*, *s.v.* Rámnagar, says that Mahárájá Ranjít Singh conquered *Rasúlnagar* from Ghulám Muhammad Chattá in 1795 and re-named it,—ED.].

LANGUAGE.

553 **Sat Samundar par.**—See notes 297 and 472. I think the expression refers to the seven seas or oceans (*samundar*, Sanskrit *samudra*), which in the well known Hindú cosmogony are said to surround Mount Merú.—*B. V. Shastri.*

554. **Language of Malana.**—Continued from note 471.

English.	Malana.	English.	Malana.
To eat	... *Jáhm*	Rupee	... *Ták*
To drink	... *Tituntak*	Pice	... *Dabua*
To sleep	... *Yohtak*	Debt	... *Rin*
To walk	... *Par*	*Begár* labour,	*Bharang*
To talk	... *Chuge*	Ground	... *Sho*
To laugh	... *Wáhd*	Temple	... *Mahdang*
To rise	... *Ach*	Illńess	... *Bedana*
To sit	... *Nash*	Death	... *Shig.*
Sister	... *Raihnglj*	Mill	... *Gartang*
Brother	... *Bhán*	*Lotá*	... *Lotki*
Woman	... *Mich*	Bed	... *Manjhe*
Man	... *Chhoch*	Tree	... *Beting*
Child	... *Pilyákuj*	Wind	... *Júshange*
Sun	... *Jhár*	Bridge	... *Chhám*
Moon	... *Joshtar*	Stitch	... *Loring*
Road	... *Om*	Rock	... *Pán*
Field	{ *Teghsho,*— *Sah* (*Harcourt*)	Snow	... *Pom*
Sky	... *Jábh*	Mountain	... *Jot*
Day	{ *Lahác,*— *Dhiyari*(*Harcourt*)	Cry	... *Khardbh*
Night	... *Rating*	Bird	... *Chhariye*
Star	... *Kárá*	*Ghará*	... *Klli*
Foot	{ *Godinhg,*— *Thored*(*Harcourt*)	Blanket	... *Chaddri*
Hand	{ *Gohd,*— *Talang* (*Harcourt*)	Coat	... *Khunti*
Body	... *Marshang*	Shoe	... *Jhulaga*
Hair	{ *Jhulphag,*— *Karah* (*Harcourt*)	Lamp	... *Sanjiwal*
Beard	... *Dhareg*	Oil	... *Chiktal*
Head	... *Krá*	Marry	... *Biang*
Leg	{ *Pill,*— *Báole*	Summer	... *Shola*
		Goat	... *Bakar*
		Cloud	{ *Lepur,*— *Jusangi*—see under *wind* above (*Harcourt*).

It will be seen that many of these words are of Sanskrit or Hindí origin; and it would be interesting to trace how far this is the case. The names for near relations are nearly all special to Maláua, but the grandfather and grandmother are called *dádá* and *dádí*, I am assured, and the brother is called *bhán*. The Superintendent of the Wazírí Rúpí estate declared that none of the above words were those in common use in the rest of Kulú, but probably many would be found to have an affinity to those of the ordinary language of the people of the valley.—*H. C. Fanshawe.*

555. **Corruptions of English—Brijman—Prez—Prisoner.**—The word *brijmán* is commonly used in the Bengal Army to denote a *prisoner* in the guard-room, being equivalent to the civil term *qaidí*. In the Bombay Presidency the word used is nearer the original English, being *prez*: thus *prez ho gayá* is "put into the guard-room."—*F. E. Cooper.*

556. **Lah— Lahawar— Lahor.**—The name Láhor, in full Láháwar or Láh's fort, is usually derived from Lava, the son of Ráma Chandra. May it not really have taken its name from Láh, the son of Rájá Sangat, the Chauhan Rájpút, who flourished about 1050 *A.D.?* see note 479. Is there any positive proof of the city being called Láhor at or previous to the time of the Ghaznavides, 11th century *A.D.?*—*R. C. Temple.*

557. **Nazar Wattu.**—See note 16. *Nazar* is the evil-eye: *wattú* is from *wattná*, to change, spin round, move a little, and means "averter." *Nazar wattú* is applied to anything that averts the evil-eye. It is specially applied to a small black stone with a hole in it, worn round the neck or on the shoulder. In slang it means "a worthless fellow:" the inference being that the person to whom it is applied is of no use whatever except to serve as an averter of the evil-eye—*i. e.*, any black or foul spec.—*Gurdyal Singh.*

LAW.

558. **Succession to Land Revenue Assignments.**—See note 476. The first orders bearing upon revenue-free grants, which were issued after annexation, are contained in paragraphs 39 ff. of the despatch constituting the Board of Administration (pp. 17-20, Barkley's *Non-Regulation Law*). They recited that "*all grants were resumed by the Sikh rulers at will without reference to the terms of the grant, whenever State exigencies, or even caprice, dictated. On the death of the grantee they lapsed as a matter of course, and often were only renewed on payment of a large fine.*" It was required that holders

confirmed in their tenures should yield up their documents and receive others, declaring their grants to be the free gifts of the British Government. The whole passage shows that the subject of *jágírs* has been dealt with here more authoritatively than in older provinces. Remarking on paragraphs 39-41 of the despatch, the Judicial Committee of the Privy Council observed in *Sirdár Bhagwán Singh* v. *The Secretary of State* (*Panjab Record*, 1875, No. I):—"It appears to their Lordships that, by these directions to the Board, it was contemplated by the Governor-General to make what may be called a *tabula rasa* of tenures of this kind, and to regrant them upon terms entirely at the discretion of the British Government, the Government no doubt intending to act with all fairness and consideration, especially to those who appear to have been not unfaithful to them, but at the same time in a manner which appeared right and just to themselves, and which they did not intend to be inquired into or questioned by any Municipal Courts."

Accordingly, in regard to succession to *jágírs* in the Panjab, the jurisdiction of the Civil Courts was expressly barred by the circular of the Board of Administration, No. 5 of 1853, and by section 1 of the first part of the *Panjab Civil Code;* and it seems that such cases were dealt with executively till 1867 when, on the introduction of the *Code of Civil Procedure*, the Chief Court laid down in its *Book Circular* No. XII of that year, that such cases were cognizable by the Civil Courts, unless their jurisdiction was barred by the terms of the grant.

Between 1867 and the passing of the *Pensions Act* in 1871, one or two *jágír* cases were heard and determined by the Chief Court (*Sirdár Ranjít Singh* v. *Khudá Bakhsh*, No. 53, *C. R.* of 1870; *Sirdár Sujân Singh and others* v. *Mán Singh*, No. 68, *C. R.* of 1869). The latter is an important case and worth reading.—*K. B.*

[To be continued.—ED.].

HISTORY.

559. **The Jalandhar Dardhak**:—See note No. 478. The Manj or Manjkí tract is the western part of the Phillaur *tahsíl* and a considerable extent of the neighbouring *tahsíl* of Nakodar. It is evidently named from the Manj Rájpúts (the Main of the *Ayín Akbarí*), who are here prevalent, and are also an important tribe in the Lúdiáná District across the Satluj, where as *Rais* of Talwandí and Raikot, they ruled a small principality, which, after its dimensions had been greatly curtailed by the Sikhs, came under our protection in 1809, but escheated on the death of the widow of its last male ruler—see Mr. Tolbort's account of the family in *Journal* of A. S. B. for 1869, pp. 90 to 92.

The popular account of the Manj Rájpúts is that Manj, their eponym, was the elder brother of Bhattí, the ancestor of the Bhattí Rájpúts, and that one of his descendants Tulsí Dás came from Jaisalmer and settled at Athúr (Hattur of the maps) in the south-west of the Lúdiáná District. He was converted by Hazrat Makhdúm Jahániyá of Unchhá (Uchh), now in the Baháwalpúr State, to the Muhammadan religion, and took the name of Shaikh Chácho, and the principal Manj families are descended from him. This gives an approximate date, as according to the inscription on his tomb at Uchh, Makhdúm Jahániyá died in 785 *H.* (1383-84 *A.D.*) or about 500 years ago: *Journal* of A. S. B. for 1836, p. 796.

A more detailed account, which I had orally from the brother of a *Lambardár* (headman) of Ghurka, traces their descent from Sáliváhan, who is said to have been 26th in descent from Krishna and 3100 years after his time, as follows. One of the 84 sons of Sáliváhan was Bísal, ancestor of the Bhattís. The Ráná Júndal, 7th in descent from Bísal, ruled Bhatnír, and his son Achhal founded Jaisalmer. Manj and Bhattí were cousins, and great grandsons of Achhal. Mokhal, a descendant of Manj in the 9th generation from Achhal, founded (or took possession of) Athur. Mokhal had four sons, one of whom was father of Tulsí Das, *alias* Shaikh Chácho: one has left no descendants, and another was ancestor of the Nawáb of Kot 'Isá Khán in Firozpur, and another was ancestor of the Manj Rájpúts of Malsíán in Jalandhar. The other Manj Rájpúts on both sides of the river are descended from Shaikh Chácho, from whom my informant was 16th in descent. Rai Jít, one of the sons of Shaikh Chácho, took possession of Talwan on the Satluj, which was the principal seat of the Manj Rájpúts in the Jalandhar District, and the capital of a *ta'lúqa* of 360 villages. An offshoot of the Talwan family settled at Nakodar, and held a *ta'lúqa* of 227 villages. The Bárápind, a group of 12 villages near Phagwárá, also belonged to descendants of Shaikh Chácho, while the Manj Rájpúts of Malsíán held 27 villages. The Grand Trunk Road is approximately the boundary between the Manj and the Dhak country.

The following errata require correction in note 372:—Dhák should have been printed Dhak. *Darham* should be *dárm*, that being the money of account in the *Ayín Akbarí*. The latter part of the note should run—"I have heard Dárdhak explained as meaning the door of the *dhák*. This is most likely a mistaken etymology, but I have heard no other."—*G. B.*

[To be continued.—ED.].

ANTIQUITIES.

560. **Patiala—Bhojpatr.**—In a temple (*mandir*) in the gardens of the present Mahárájá's *bárá-*

darí is a *bhojpatr* or palm-leaf MS., said by the natives to be very old, fragile, and illegible. It is probably worth looking at, if the local Bráhmans will give it up.—*R. C. Temple.*

561. **Chir Pahar—Rawal Pindi—Raja Rasalu.**—At the Chir Pahár, about five miles from Ráwal Pindi, there is a cleft in the ground ascribed to Rájá Rasálú's sword, and also the mark of his horse's hoof. The cleft was caused by Rasálú cutting at a demon who lived on the hill. The sword divided the demon and made the cleft in the rock.—*F. E. Cooper.*

MISCELLANEOUS.

562. **The Bible—Hebrew—Roman characters.**—Can any of your readers inform me if any edition of the old Testament has been published giving the Hebrew text, and more especially the proper names of men, women, tribes, countries, cities, rivers, &c., in the Roman character, under a strictly defined and regular system of equivalent transliteration ?—*T. C. Plowden.*

563. **Shoes worn in Muzaffargarh.**—In Muzaffargarh, besides the ordinary Panjábí shoe, called there *ghethlá*, there is another shape in use, especially among the cultivators, called *kanniálá* or *kanniwálá*. The *ghethlá*, it may be remembered, is made in two pieces—the "soles" in one, the "uppers" in another. The uppers of the *kanniwálá* are in two pieces—one coming forward from the heel on both sides as far as the hood; the other has the hood made separate. The great difference, however, is in the peculiar shape of the sole of the *kanniálá*. The tracks made by the two kinds are, of course, very different. Thieves always have both kinds in wear, and not uncommonly change shoes in transit from one place to another in order to baffle trackers. This *kanniálá* shoe I have heard spoken of as a Greek pattern. Can any one say why and whether it is found elsewhere ?—*R. M.*

PROVERBS.

564. **Panjabi Proverbs.**—

(21). *Aole de khádeate siáne de kahe dá gun pichhon hí malúm hundá hai.*
The effect of myrobalans and of a wise man's speech is known afterwards. (Myrobalans are unpleasant to the taste at first, but leave a pleasant taste behind).

(22). *Ape bábú mangte báhar khare darvesh.*
A beggar stands at a beggar's door. (Taking the blood out of a stone).

(23). *Burá kuttá khasmen gál.*
A bad dog brings his master into trouble.

(24). *Rágon ghussí dúmnín gáve tál-betál*: or *Bakhton khunjí dúmnín gáve ál-batál*
When the songstress misses the time she sings out of time.

(25). *Báp nán márí pidrí te betá tírandáj.*
The father never hit a tom-tit and the son is an archer.

(26). *Búhe áí janj te vinon kurí de kan.*
The marriage procession is at the door and they are boring the girl's ears (should have been done in childhood; putting off to the eleventh hour).

(27). *Bahutián dúmán dhadh nán vaje :*
Sánjhí hándí chauraste bhaje.
Many players can't beat the same drum:
Joint owners of a pot break it to pieces.
—*Aya Singh.*

565. **Hindi Proverbs.**—

(1). *Daulat rakhtí tín nám—*
Parsú, Parsá, Paras Rám.
Wealth has three names—
Parsú, Parsá, Paras Rám.
(A man as he gathers wealth adds dignity to the form of his name).
[See *Proper Names of Panjábís*, p. 32, ED.].

(2). *Sir mán bál nahín nám Zulfú.*
No hair on his head and his name Curls.

(3). *Damrí kí burhiá taká sir mundáí.*
The old woman worth a penny, has her head shaved for two pence. (Extravagance).

(4). *Shauqín burhia chatáí ká lúngá.*
A gay old woman in mat clothing (cheap finery).

(5). *Gánthú do áne nám Daulatú.*
Two annas in his pocket and his name Wealth.

(6). *Búráde bujhkú, chaubárá derá.*
Living in a palace on (the proceeds of) a wisp of grass.—*W. J. D'Gruyther.*

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566. **Hagiology—Hadiqatu'l-aulia**, by Mufti Ghulám Sarwar, published by Nawal Kishor, 1877, pp. 172. A collection of sketches of many Muhammadan saints, men and women, but principally of those of Láhor and the Panjab.

567. **Hagiology—Tohfatu'l-muminat,** by Háfiz Anwar 'Ali, printed at the Nazámí Press, Cawnpore (Káhnpúr), 1285 *H.* or 1869 *A.D.*, pp. 41, contains a series of curious sketches of celebrated holy Muhammadan women, from the rise of Islám and traditionally before it, to all of whom the title of Bíbí is prefixed.—*R. C. Temple.*

EXTRACTS FROM NATIVE AUTHORS.

TARIKH-I-MAHMUD.

568. **Capture of Mathura**: p. 163.—Some one pointed out to the Sultán Mahmúd that there was a city which was known by the name of Mathurá, that Krishna Básdeo (Vásudeva), whom the Hindús call a prophet, had been born there, that in population no one had seen throughout the globe a city equal to it, and that there were such varieties of curiosities in it that no one could adequately extol them. The Sultán on hearing this account, at once started for the place, and although it was subject to the Rájá of Dillí, no one appeared to oppose him. So he without any anxiety or trouble effected his object. He plundered the city, burnt the temples in it and the suburbs, and destroyed the idols. A large amount of property fell into his hands.

569. **Condition of Mathura**: p. 163.—The Sultán was so amazed at the sight of the buildings in the city that he sent a letter to the noble and leading men of Ghazní, and wrote in it the following passage:—"In this city are a thousand palaces as immoveable as the firmament, which are built for the most part of marble, whilst there are among them of a truth so many temples that they surpass computation. Should any one desire to erect such buildings, were he to expend *lákhs* of gold pieces on skilled artizans, they would not be completed in the period of 200 years."

570. **Loot at Mathura**: p. 164.—They say that he came upon five idols therein of pure gold, into whose eye-balls they had inserted rubies, all of which rubies were worth Rs. 50,000. There was one other idol of gold, for which they had made a pedestal (?) studded with sapphires, weighing 400 *misqáls* (78lbs. Avoirdupois). When they broke up this idol 8,300 *misqáls* of gold resulted therefrom (about 1,660 lbs., or £102,000 !) There were also over a hundred idols, large and small, of silver, and when they broke them all up, 100 camels were laden with them. After this he set fire to all the buildings, and when 20 days had elapsed he marched from thence.

571. **The seven forts on the R. Jamna**: p. 164.—They have related in the *Tárikh-i-Alfí* that when the Sultán heard that there were in the vicinity (of Mathurá) on the bank of the river (Jamná) seven mighty forts he at once marched thitherwards.

572. **Capture of the Jamna Forts**: p. 164.—The Governor of the forts used to pay tribute to the Rájá of Dillí, but when he heard of the Sultán's march he fled precipitately. Meanwhile the Sultán came upon the forts, and as he was contemplating their lands all of a sudden his eye lighted on a certain temple, which, according to the belief of the Hindús, had been standing for the space of 4,000 years. Whatever the Musalmáns came across in the fort and temples they took possession of.

573. **Capture of Manj**: p. 164.—The Sultán then marched for the fortress of Manj (Manjháwan or Majháwan near Káhnpúr: Elliott, *Hist.*, Vol ii., p. 458). In this fort there were many brave men who had thrown in supplies that would last for a long time. The Sultán blockaded the garrison for 15 days, and left them no road for ingress and egress. When they perceived that the Sultán would drive the fort to capitulate some of them came forth from it and committed suicide. Others, together with the wives and children, threw themselves on to the funeral pyre, and others again threw open the city gate, and with their daggers in their hands fought so desperately with the Musalmáns that they were cut to pieces.

574. **Capture of Chandpal's Fort**: p. 165.—The Sultán marched at once for the fortress of Chandpál. Chandpál perceived that he was not individually able to give him battle, so he fled with his family and goods to the mountains. The Sultán took the possession of the remaining property in the fort, and divided the stores of grain among his soldiers.

575. **Defeat of Chand Rai**: p. 165.—After this the Sultán resolved to proceed against the stronghold of Chand Rai. This Chief followed the example of Chandpál, and betook himself to the mountains, together with all his property.

[In these notes we appear to get at an origin for some of the Hill Rájpút families.—Ed.]

576. **Chand Rai's Elephant—Khudadad**: p. 165.—Now Chand Rai had an elephant which the Sultán had frequently striven to purchase for an enormous sum, yet could not obtain it. At this time one night this elephant fled without his rider from the camp of Chand Rai and came straight to the camp of the Sultán. On the King's orders they seized it with great rejoicings, and he bestowed on it the name of Khudádád, or the God-bestowed.

577. **Loot in the Kanauj Campaign**: p. 165.—When the Sultán had arrived at Ghazní he made a computation of the plunder taken in his campaign against Kanauj. It turned to be 20,000 pieces of gold, and 1,00,000 pieces of silver, whilst 50,000 male and female slaves and 350 elephants were also included in the account. In addition to the above there was a large amount of other property.—*T. C. Plowden.*

TARIKH QAUM KHATRIAN.

578. **Chhatri to Khatri**: p. 2.—When Paras Rám, the Brahman, generally held to be an *avatár* of Vishnu, determined to exterminate the Chhatrís, he destroyed them (*chhatráin kiyá*) after 21 attacks. It is said that when he had destroyed all the males, he began to kill the pregnant women, and wherever he found one he destroyed the *fœtus*. On this the women fled to the Sársut Bráhmans, who were living near Kurukshetr, about the River Saraswatí. When Paras Rám heard of this he went there and told the Bráhmans to deliver them up. But as the women had sought their protection the Bráhmans told Paras Rám that they were their own daughters. Paras Rám in his anger told them to eat unlawful food (*kachá bhojan*) from their hands. This the Bráhmans did, and so he let the women go. The children born from them were called Khatrís instead of Chhatrís. In the Sanskrit language *chha* and *kha* are the same letter,—*e. g.*, *nachhatar* and *nakhatar* [Sanskrit, however, is *nakshatra*], and *achhar* and *akshar*. So there is no difference between Khatrí and Chhatrí.

[*Khatrí* and *Chhatrí* are simply legitimate modern forms of the Sanskrit *Kshatriya*.—Ed.].

FOLKLORE FROM DIFFICULT SOURCES.

CENTRAL PROVINCES GAZETTEER.

579. **Treatment of Sorcerers**: p. 39.—*s. v.* Bastar. The usual course of procedure, when any one is suspected and accused of being a sorcerer, is as follows:—On the accused person being arrested a fisherman's net is wound round his head to prevent his escaping, or bewildering his guards, and he is at once subjected to the preparatory test. Two leaves of the *pípal* tree, one representing him and the other his accusers, are thrown upon his outstretched hands: if the leaf in his name fall uppermost he is supposed to be a suspicious character; if the leaf fall with the lower part upwards it is possible that he may be innocent, and the popular feeling is in his favour. The following day the final test is applied. He is sewn into a sack in the presence of the heads of the village, his accusers and his friends, is carried waist-deep into water, and let down to the bottom. If the unhappy man cannot struggle up and manage to get into a standing posture with his head above water he is said, after a short pause, to be innocent, and the assembled elders quickly direct him to be taken out. If he manages, however, in his struggles for life, to raise himself above water, he is adjudged guilty, and brought out to be dealt with for witchcraft. He is then beaten by the crowd, his head is shaved and his front teeth knocked out with a stone to prevent him from muttering incantations All descriptions of filth are thrown at him, &c. If of good caste, hog's flesh is forced into his mouth. And lastly, he is driven out of the country, followed by the abuse and execrations of his enlightened fellow-men. Women undergo the same ordeal, and if found guilty the same punishment is awarded them. After being shaved their hair is attached to a tree in some public place.

580. **Gond Customs**: p. 49.—*s.v.* Betúl. A Gond suitor will serve for his wife during a stated number of years after the manner of Jacob. As a rule, Gonds bury their dead, and sometimes kill a cow over the grave. But the more prosperous families now occasionally burn their dead according to the customs of the Hindús, whose rites are invariably imitated by the out-caste tribes as they rise in the scale of civilization.

581. **Pat—a form of marriage**: p. 62.—*s. v.* Bhandárá. All the inhabitants of the Bhandárá District, except the higher classes of Hindús, such as Brahmans or Pardesís (foreigners), adopt a ceremony called *pát*, in lieu of a formal marriage, for joining a man and woman who agree to live together. This, however, can only take place after the death of the first husband or wife, and is considered a kind of lawful concubinage. The ceremony much resembles the *nikáh* marriage common among Muhammadans.

[*Cf.* The *karewá* marriage of the Panjab.—Ed.].

582. **Position of Girls**: p. 63. *s. v.* Bhandárá. Contrary to the custom prevalent in other parts of the country, in the Bhandárá District, girls are more honoured than boys, and the ordinary modes of proceeding in betrothal engagements is reversed, as the father or relatives of a boy are obliged to seek out and humbly supplicate the parent of the girl to whom they wish to marry their son, instead of being sought themselves.

583. **Hagiolatry—Worship of an English tomb**: p. 63.—*s. v.* Bhandárá. A large tomb near the village of Murmárí, about 10 miles from Bhandárá, where rest the remains of an English lady, is held in great veneration by the surrounding villages.

MELVILL'S AMBALA.

584. **Nala or Himalayan hydropathy**: p. 45, § 204.—Passing along the hill sides one occasionally sees a number of little cascades, one above the other, the water at the mouth of each passing along a little bamboo duct and then falling about 1½ to 2 feet. These have been arranged by the village women, who every day in the hot and cold weather take their young children during the sunny hours and put them to sleep under the cascades. A pillow is made of dried grass, and the head is so placed that the stream of water shall fall on the region of the brain. The mothers sit watching their children all the time. In the cold season the time devoted to this penance is shorter, but in the hot weather the operation is commenced at about 10 o'clock in the morning and continues till evening. It is said that children not subjected to this treatment generally die. The benefits derived are steady bowels, healthy eyes, free action of the throat, and a less inclination to small-pox.

[The custom is universal throughout the Panjáb Himálayas.—Ed.].

585. **Bee Cultivation—Hell**: p. 45, § 205.—The custom known in America as the bee is in vogue in Kotáhá. Operations in these hills take a long time to perform single-handed, and the people are so scattered about that it is impossible to collect assistance in the ordinary way. It is an honorable thing for a man to break a fresh patch of *khil* (a plot of cultivation on the hill-side), but if he was to take to digging it with his own *kasí* or hoe, it would occupy him a much longer time than he could spare from his more valuable land. It is also necessary for a man to have a house over his head, but if he were to set about building it unaided he would starve before he had finished it. Accordingly if there is any work which a man requires to finish speedily he has a *hell.*

He causes a drum to be beaten on the surrounding hills, and sends a message here and there to collect as many men as will be able to finish his work in a day or two—say forty, fifty, or ten. He provides food for them in the early morning, and at mid-day *roti* (bread) is served out, and in the evening each man gets as much rice as be can eat and a *pallá* (small measure) of *ghí*, and sometimes they make on those occasions what is called *matindá* or *patindá*, very thin broad cakes. There is also another kind of cake called *achkalí*, which is in common vogue on these occasions. There is a large stone plate in which cells are made: rice-flour kneaded is put into these cells and baked. The cakes rise, and have a great capacity for absorbing grease, which is a great recommendation!

[Have we here one origin of many for the cup-marks of India?—Ed.].

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DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AN SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

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RELIGION.

585. **Worship of Narsingh in Kangra—Baithak.**—About two-thirds of the women, and some of the men in the Kángrá district, are believers in Narsingh. The women firmly believe that Nársingh gives them sons, and assists them in all their difficulties. His worshippers keep by them a *nárjil* (a sacred cocoanut adorned with flowers) and *chandan* (sandal-wood paste obtained by grinding a small piece of the wood on a stone made for the purpose). Every Sunday, or on the first Sunday of each Hindú month, they worship him as follows :—They put the *nárjil* above mentioned on a brass-plate (*thálí*), and first wash it with pure fresh water. They then put a *tilak* of the *chandan* on it in the same way that Bráhmans mark their foreheads, and then an *achhat* [see note No. 339], of as much washed-rice as will stay on three fingers of the right hand—*i. e.*, on the thumb, first finger, and the second or middle finger. When this is done they adorn the *nárjil* with flowers, and then burn some *dhúp*. This *dhúp* (*dolomiæa macrocephala*) is a root which comes from the Chambá Hills, besprinkled with powdered camphur, sandal-wood, almonds, and spices. It is in the form of black pastilles, and when burnt emits a pleasant odour. The *nárjil* (cocoanut) is then worshipped as Nársingh, and sweetmeats are offered to it, which are subsequently distributed to children and members of the house holding the worship and the neighbours. Nársingh's worshippers also wear a *bahutá* (amulet for the arm) containing a picture of him in the form of a man. This *bahutá* is of silver, and is worshipped in the same manner as the *nárjil*. Also a ring is worn on the little finger in honor of Nársingh, generally made of silver with a projection towards the nail. This is also worshipped like the *nárjil*. The worship is further conducted in a special costume made for the purpose only. When a mother or mother-in-law worships Nársingh, her daughter or daughter-in-law must also do so. Barren women consulting a *chelá* (magic-man) or a *jogí* are usually advised to worship him for offspring. Strangely enough Nársingh is believed to cohabit with these women in their dreams in the form of a Bráhman clothed in white, and aged from 12 to 20 years. When a woman gets sick a *chelá* is sent for to charm away the illness. If he says that Nársingh's anger has caused it, he orders a *baithak*. If she do not happen to have a *bahutá*, or the proper rings or clothes, or a *nárjil*, the *chelá* will order any of them that may be wanting to be procured before performing the *baithak*. The ceremony of the *baithak* is as follows. On any Sunday, or any other fixed day, the *chelá* comes with a *baitrí* or singer of sacred songs, who plays on a *dopatra*, an instrument made of two *tumbás* (ascetic's begging bowl) connected by a bamboo rod. A wire runs along this rod fastened to its extremities so as to give out a sound when twanged. The *baitrí* sings his songs and the *chelá* repeats his magic words, when Nársingh comes and shakes the body of the women *or* of the *chelá*. The tremors continue for two hours or more, during which the man or woman into whom the spirit has entered tells the fortunes of those attending the *baithak*. They are usually told to worship some deity who will cure the sick woman.—*Sardaru Balhari*.

[Narsingh, Nársingh, Anár Singh is the Nrisinha *avatára* of Vishnu.—ED.].

586. **Lal Beg—Lal Bhekh—Mehtar Ilias—Pir-i-Dastagir.**—The holy prophet (*hazrat paighambar*), saint (Mehtar) Iliás (the prophet Elias), attended at the Court of Almighty God where many prophets were sitting. Mehtar Iliás coughed, and finding no room to spit in, he spat upwards, and his spittle fell upon the prophets. They all felt disgusted, and complained to Almighty God. The Almighty ordered that he should serve throughout the world as a sweeper (*jhárú diá karo*). Mehtar Iliás begged that some prophet might be created in the world to intercede for him, and it was ordered that such an one should be born. According to the order of the God of Mercy he came into the world, and took to sweeping, and passed many days in the hope of forgiveness. One day the Great Saint (*Bare Pír Sáhib—i. e.*, Pír-i-Dastagír or Sayyid 'Abdu'l-Qádir Jílání, flourished 1078 to 1166 *A. D.*) took his coat (*cholá*) off and gave it to Mehtar Iliás to wear. Mehtar Iliás put it into an earthen pitcher (*mathá*) and

intended to wear it at some auspicious time. One day the Great Saint asked him why he did not wear the coat. He answered:—"My work is to sweep, and it would become dirty. I will wear it on some lucky day." The Great Saint said:—"Wear it to-day and come to me." He agreed, and went to open the pitcher, but it was shut so fast that he could not open it. He came to the Saint and said that the pitcher would not open. The Saint said:—"Take my name and say to the pitcher that the Pír Sáhib calls you." Mehtar Iliás went and did as he was bidden, and putting the pitcher on his head, brought it to the Saint. The Saint said:—"*Nikal áo, Lál, beg*, come out quickly, my boy:" (*lal* is my dear boy, my darling son: *beg* is quickly). Immediately out of the pitcher a fair man (*gore rang ká ádmí*) wearing *lál beg* (should be *bhekh*: see note 106) or red clothes (*yá lál kapre*) came out, and the Saint said to Lál Beg (*Lál Beg se farmáyá*); "this was the order of Almighty God that you should be the Prophet (*Nabí*) of the sweepers (*mehtaron ke*), and intercede for them at the day of judgment." Mehtar Iliás took him home, and placing him under a *ním* tree (*azidarachta indica*) filled his *huqa* (pipe) for him (a custom of the sweepers to the present day towards their religious teachers) and worshipped him. Lál Beg became at once invisible, and Mehtar Iliás went to the Great Saint and told the story. The Great Saint said that Lál Beg had disappeared because he did not approve of his religion. "However, worship him and he will intercede for you." He then ordered Mehtar Iliás to do penance, and said:—"In the first age the *ghatmat* (vessels worshipped to represent Lál Beg) will be golden; in the second, it will be silver; in the third, copper; in the fourth, earthen." This is why the Mehtars now worship vessels of earth, and believe in their prophet.—*R. C. Temple.*

587. **Sikh Prayers.**—See note 434. The *japji* or *jap* of Gurú Gobind Singh should be repeated while and after bathing until the whole poem is finished. See the *Sardhápurakh* and *Rahitnámá* both by Gurú Gobind Singh.—*Chaina Mall.*

SOCIAL CUSTOMS.

588. **Separate feeding of the sexes—Musalmans.** — Why do Musalmán women never eat with males? The custom seems to spring from choice on the women's part. They refuse to eat with those who may, for all they know, commit all kinds of sin out of doors without their knowledge. The women pride themselves greatly in adhering to this rule. The Sunís of India say that the Shí'ah women do not conform to the custom.—*F. A. Steel.*

589. **Building Customs—Carpenters.**—In some districts there is a quaint custom. When a carpenter has made a particularly good *chaukat* (door or window frame) he takes it to the house into which it is to be built, and spreading a sheet on the ground, he lays his work down and seats himself alongside to receive the congratulations of his townsfolk. These take a practical form and *kauris* (shell-money), *pais* (coppers), and *chitti chándní* (silver), rain on the sheet. There is a tradition that on one occasion as much as a hundred rupees testified to the skill of the carver. This custom is unknown in the large cities.—*J. L. Kipling.*

[See *Journal*, Society of Arts, 1883, p. 739.—Ed.]

590. **Maratha Marriages in high life—Sudra Caste—Halad.**—After the *kunkutilá* or betrothal (see note No. 519) both parties cause some turmeric and about five *sers'* weight of wheat to be ground and boiled together into balls or cakes for distribution to the women at the *hálád* ceremony. This takes place after both parties have given, by separate processions of drums, &c., an invitation to the marriage to their own tutelary gods and to Ganapati (the elephant-headed god). It consists merely in applying a day or two before the marriage a little mashed turmeric to the body of the bride when bathing, and then taking the *hálád* or turmeric powder used on her to the bridegroom, and doing the same to him.—*B. V. Shastri.*

[See *Mookerjee's Magazine*, Nov. 1872. *Orient.*, July 1883.—Ed.].

591. **Maratha Marriages in high life—Sudra Caste—Bashing.**—The auspicious day for the marriage is fixed by the *joshí* or astrologer. The hour is very often that of the evening twilight. On the appointed day, at a sufficient time before the particular moment for the marriage, the bridegroom is made to sit on a wooden daïs covered by a piece of red broad cloth ornamented with figures, and a border work of unhusked wheat and rice. A laundress, especially the one working for the family, is here told to dip an arrow (? an old Kshatriya custom), or a pointed stick into common (or scented) oil of sesamum, and to let fall a few drops from it upon the ornament known as the *bashing*, made for the occasion and placed on the bridegroom's head.—*B. V. Shastri.*

[See *Mookerjee's Magazine* and *Orient.*—Ed.].

592. **Bombay Dancing-girls—House-warming—Vastushanti.**—In Bombay dancing-girls are asked to dance in a newly-built house, as it is said that without the jingling of the bells on their feet a house does not become pure.—*K. Raghunathji.*

593. **Bombay Dancing-girls—Marriage to a dagger.**—Every dancing girl must marry a dagger. A girl not thus married cannot dance or sing with other dancing-girls, nor can she perform at the temples, or the houses of respectable Hindus.—*K. Raghunathji.*

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594. **Musalmans' Tombs.**—See note No. 333. There is no distinction between the tombs of men and women in the Jhelam District, excepting among the Awán villages of the Talágang *tahsíl* to the west of it.

All the graves there have a vertical slab at either end. A woman's grave can be at once distinguished by the presence of a third slab in the centre, smaller than the head and foot stones. Men's graves have no central vertical slab.—*J. Parsons.*

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595. **Birth Customs—Musalmans.**—Some time before the birth takes place the woman gives up her household duties if her means permit, but the poorer women do not do so. At this period, too, they are not particular as to food, eating whatever they can get hold of. When the delivery takes place no male can approach the mother, only a woman or midwife can attend her. On the birth of a male child the nurse congratulates the near relatives present, and barbers, &c., are sent to congratulate the distant relatives. Among the well-to-do classes all the domestic servants are rewarded by the master of the house. Those that have a first child very late in life make presents also to the various hangers-on (*lágí*). In large cities and towns a public entertainment is given, including the relations and friends. On such occasions the parties invited do not make presents.—*Gulab Singh.*

FOLKLORE.

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596. **Nazar in Literature.**—People of advanced years have less fear of *nazar* than the young. There is very little to envy in the situation of the father of a family, nor is "our autumnal age" coveted by the generality of people. Literary characters are liable to have the ill effects of *nazar* conveyed to them through their writings, and always head their compositions with the words *Srí Rámjí* (Great God). In some Hindí verses, which I possess, written by a very intelligent young Snád Bráhman, not only are the words *Srí Rámjí* written on the top of the page, but the first letter of the fourth line has been deliberately blotted, so as to be on the safe side, and distract the attention of those that have not the fear of God in them, and to introduce an element of dissatisfaction, however slight. I should mention that in making provisions of this sort against *nazar*, it is necessary that it be not recognized as such, otherwise the very preventative measure is apt to be approved of, and so go to form the *complete satisfaction* it was intended to destroy. A favourite trick is to fold the paper before the ink of the last line is quite dry so as to blot, and at the same time make it appear to result from haste. This has also been done in the poem in question.—*W. Cockburn.*

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597. **Evil-Eye—Patterns on Cloths.**—It is customary to *spoil* the pattern on ornamental cloths, such as *phúlkárís*, &c., by introducing a marked irregularity somewhere. This is done to avert the evil-eye (*nazar*).—*R. C. Temple.*

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598. **Physical Prayers—Tuna.**—

(*a*). *For dry weather.*—1. The Hindú grain speculator, who has been buying for the rise, on the appearance of clouds in the sky, takes a piece of unleavened bread, goes into the fields, places it upon the ground, or takes some rice, sugar, &c., to a place where four cross-roads meet, and then *bique consedens supra panem alvum exonerat.*

2. He also lays wait for people on a dark night *et stercore advenientes conspurcat; necnon asinorum terga eodem purgamine onerat.* These practices, I am assured, are in general use in the Mánjhá. The first was seen in August 1883, between Morindá and Chamkor, in the Ambálá District, and in 1881, too, I am told, on the authority of an Honorary Magistrate.

(*b*). *To stay Tertian Fever.*—Have a *mantra* written on a *pípal* leaf (*ficus religiosa*), wash the leaf in water, and drink the result.

(*c*). *To stay a Murrain.*—1. Go to a *faqír*; let him read passages from the sacred books over a long string; attach pieces of red rag and potsherds, on which charms have been written to the same; hang it up across the village gate; the cattle will pass under it and be cured. Common in the Dehlí, Gurgáon, Karnál, and Ambálá Districts.

2. Heat a sickle red-hot; fee a man of the Chamár caste; turn his face away from the village; burn him with the sickle and let him go out into the jungle, taking the murrain with him. He must not look back—(compare *Leviticus*, chapter xvi., 21, 22). This should be done on a Saturday. I have said that the Chamár should receive a fee, but I remember seeing a Chamár with fresh scars on his person, who apparently had not been paid any compensation. This is practised in Hariáná, including a portion of the Rohtak District.

3. Should a bull die, it should be wrapped in a cotton cloth and buried in a road leading to the village. The sick cattle will then pass over the grave and the plague will be stayed. Practised in the Karnál and Rohtak Districts.

All these physical prayers are called *túná* टूना by Hindí and Panjábí speakers. The Lúdiáná *Panjábí Dict.* spells it *túná*: Thompson, Shakespeare, and Forbes in their *Dicts.* have *toná*, —*M. Millett.*

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599. **Black, a protection against the evil-eye.**—See notes Nos. 19 and 355. The belief that underlies this superstition is not in the power of *iron*, which rests on a different principle—*viz.*, in the belief that arms cannot be approached by spirits, and that an armed man should have no fear of anything. Arms are made of iron, so that their virtue rests in that metal. The fundamental belief in black as a protection is the same as the very principle of evil-eye itself—*viz.*, anything beautiful and charming, when looked upon by a person bent on mischief, prompts him to do harm just as a fat kid moves the hungry wolf. But anything in itself ugly is safe from the mischief of the eye, for it has no attraction in itself. Black being the color of mourning, is looked upon as unlucky, and has no attraction to the native eye. Hence anything beautiful is daubed with a little black, so that the eye might fall, not on the thing itself, but on the black spot, and the mischief thus be averted.—*Gurdyal Singh.*

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600. **Medicine—Luck—Libation.**—Always spill a few drops before drinking off your potion. This is very effective.—*M. Millett.*

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601. **Omens—Nightingales.**—If you see a nightingale (*shámá*) the first thing in the morning you will succeed in your object.—*W. Crooke.*

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602. **Omens—Donkey braying.**—If you hear a donkey bray on the left it is lucky. If you hear it on the right, you should give up your journey.—*W. Crooke.*

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603. **Omens—Buffaloes.**—If on starting for a journey you meet a man riding a buffalo, you should return.—*W. Crooke.*

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604. **Omens—Jackals**—It is lucky to hear jackals howling at night. It is lucky to see one cross the road to the left; unlucky to the right. To see a pair of jackals in the morning is lucky.—*W. Crooke.*

605. **Mango Fruiting.**—There is a very general idea that the mango only fruits well every second year. The natives will say "last year was a good year, so this year the mango crop will be a poor one." It would be interesting to learn what is the fact about this tree. As a rule, it may be allowed that the mango crop in any one year is altogether good or altogether indifferent; but in so far as my recollection goes there are sometimes two or three successive bad mango years.—*A. H.*

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606. **Leopards.**—A native gentleman told me that the leopard was considered to be a cross between a tiger and a wolf, as a mule is between a horse and an ass.—*R. W. Trafford.*

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607. **Man—Snake-jewel.**—*Man* is, according to some, a stone: according to others, it is a fine silky filament, spun or spat out by a snake 1,000 years old on a dark night, when it wants to see. It is luminous. The way to annex it is to throw a piece of *gobar* (cow-dung) on it. Its possession ensures perfect immunity from all evil and the realization of every wish. It also preserves the owner from drowning, as for him waters part on either side and allow him to pass on dry-shod.—*F. A. Steel.*

[*Man* or *mani*, the gem in the snake's hood, is found throughout Indian folklore.—Ed.].

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608. **Omens—Jackal.**—(*gídar siyár*).—If you observe one, when going any where with an object, the sign is good; if two together, the omen is better; but if the animal crosses your path your object is likely to be frustrated.—*W. J. D'Gruyther.*

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609. **Omens—Empty ghara.**—If when setting out with any object you meet almost immediately a person bearing an empty *ghará* (water-pot) the sign is unpropitious; but if it is behind you it portends good luck.

The reverse is the case with a full *ghará* or *chátí.*—*W. J. D'Gruyther.*

610. **Omens—Wood-carriers.**—It is accounted unlucky to see a person carrying wood before you as you are setting out with some object; if behind you, it betokens good luck.—*W. J. D'Gruyther.*

CASTES AND TRIBES.

611. **Southern Rajputs.**—Continued from note No. 541. At this stage another feature comes in; the chiefships did not observe primogeniture, and consequently broke up into small groups. How did primogeniture arise, and why was it observed by some Rajpúts and not by others? And

why, when it has begun to disintegrate the estates, does it suddenly stop? It is obvious that if a chief's estate is divided on the Hindu principles applicable to private joint property, then each member of the family gets only a limited group of lands, though the holders of each group very soon give rise to a joint-village. And as a matter of fact in the N.-W. Provinces, a group of joint-villages may often be traced to the disintegration of a larger chiefship or *Ráj*. But in some families the *Ráj* is always indivisible and goes to the eldest. In Ajmer cases may be found where the family subdivided to a certain extent, and then ceased; so the process of disintegrating the estates was arrested. In Malabar I do not understand that the chiefships maintained primogeniture, and they therefore disintegrated. But the country was not suitable for compact village communities (at least so I understand), and the result has been that the superior race held their lands in groups which are not territorial, but purely family groups, and which constitute a number of *tarwáds* (*tarawada*) managed by a head or chief. Every one who has "proprietary rights" in the group holds his land on the superior or *janmí* tenure; it is his "birth right." He does not like to part with it, and a curious and elaborate system of mortgaging is the result. Among the Malabar people, the rule of descent is also very peculiar: a man's own children apparently go for nothing; the sister's sons succeed, and the eldest is the head of the group: the sister also is temporarily married to a man of the Nambúdrí Bráhman caste, not to one of her own kin. It looks like a sort of special selection for procuring and rearing heirs.

Thus much is gathered from the published accounts available, but how far the details are correct, I am unable to say. I hope this article may come to the notice of Mr. Logan himself, or of some one who can give us accurate information.

Nothing strikes me as more important in understanding the origin of our really strongly knit joint villages, as distinct from those of Bengal, Central and Southern India, than the tracing of this double Aryan progress over India, and noting the characteristics of the institutions which each race gave rise to.—*B. H. Baden-Powell.*

612. **Suthreshahi Faqirs.**—See notes 363 and 544. They carry two short sticks, which they beat together until they get money. One *paisá* from each shop is the tariff. They will not pass on until they get it. They say to the shopkeeper "*Bábú Nának Sháh dharm ke bere banne láh*—" *i.e.*, may Bábá Nának Sháh (founder of the Sikh religion) take your boat safely over the river (of life).—*M. Millett.*

[I may here mention that *tere bere banne láad* is the ordinary Panjábí idiom for invoking salvation in our own sense of that term.—Ed.].

613. **Aud—Od.**—The word is spelt औंड, and (?) ओड but it is a difficult word to Romanize, and is generally pronounced like *awed* should be in English. Note 362 is most interesting, for compare the Panjábí word *waduá*, to cut, with the name and occupation of the Woddas of Mysore. I have met with Ods in Oudh, in the N.-W. P., in the Eastern Panjáb (modern), in the Western Panjáb (ancient), and in the Bágar Ods generally claim, I think, to have come originally from the Bágar. They still retain the Bágarí dialect and costume, and the peculiar spade-blade of their tribe. They are inoffensive and honest, and I never met one who owned a house.—*M. Millett.*

614. **Woddas—Odhs.**—See note 362. "Bangalore, *circa.* 1866. The following day * * a band of Wudders (Woddas), people accustomed to earth-work, pick in hand, were busily engaged." *Episodes in the Life of an Indian Chaplain,* page 195; Sampson Low, 1882.—*M. Millett.*

615. **Customs of the Woddaru.**—See note No. 546. The Gurú of the Woddaru is Tatá Achárya, one of the hereditary chiefs of the Srí Vaishnavam Bráhmans who lives at Penuconda. They go either to him or to some of his relations who live in different parts of the country, and receive *chakrantikam* and advice to wear the marks of the god Vishnu, and according to their abilities give in return from one to three *tanams.* They are allowed to attend at the festivals of the great gods, although their claim to be of Súdra or pure descent is rather doubtful. Many of them can read and write accounts, but they attempt no higher kind of learning. Although the Woddaru pray to Vishnu and offer sacrifices to Marima, Gungoma, Viripakshima, Duryama, Putalima, and Mutialima, yet the proper object of worship belonging to the caste is a goddess called Yellama, one of the destroying spirits. The image is carried constantly with their baggage: and in her honor there is an annual feast, which lasts three days. On this occasion they build a shed, under which they place the image, and one of the tribe officiates as priest or *pujárí.* For these three days offerings of brandy, palm-wine, rice, and flowers are made to the idol, and bloody sacrifices are performed before the shed. The Woddaru abstain from eating the bodies of the animals sacrificed to their own deity; but eat those which they sacrifice to the other *Saktís.* This caste frequently vow *Daséri*, or dedicate themselves to the service of God, which does not prevent from trading those who are rich or industrious. Those who are idle live entirely by begging. The duty of a *Daséri* requires that he should daily wash his

head, and take care, when he eats in company with the profane, that their victuals do not intermix with his. On Saturday night, after having washed his head, and prayed for some hours, he must cook his victuals in a clean pot. He learns by rote a set-form of prayer in the poetical language, or *Andray;* and while he repeats it he rings a bell, and at intervals blows on a conch. The hereditary chiefs of this caste possess the usual jurisdiction. The fines imposed by them never exceed three *tanams* (two shillings) and three cocoa-nuts, and are always expended on drink.—*Hamish.*

GEOGRAPHY.

616. **Sarkar Khairabad—Suba Avadh.**—In the *Ayín-i-Akbarí* this Sarkár contains twenty-two *mahels* (or *parganás*). Of these nearly all are identifiable, being still extant as *parganás* in the districts of Sítápúr, Hardoí, and Khairagarh in Oudh. The following I have not been able to trace, and shall be much obliged for information concerning them.

(1). Barwar Anjaná. In the Hardoí *Settlement Report*, p. 203, it is stated that there were nine subdivisions of this *mahal.* Only three of these, however, are mentioned—*viz.*, Alamnagar, Piháni, and Padarúá. None of the names given in the *Ayín* are found to cover the large tract of country forming the western half of the Kherí district, and it is probable that Barwar Anjaná represents this tract, but I require definite information.

(2). Basrah. (3). Bisárah. There is a *parganá* "Bussura" in Kherí. Is this the *Ayín's* Basrah or Bisárah: and whichever of the two is the Kherí *parganá*, whereabouts is the other?

(4). Baharwárah. Is this "Bhoor" in Kherí?

There are two modern *parganás* in Sítápúr District—Gondlamáu and Pírnagar—which are not mentioned in the *Ayín.* Which of the *Ayín's mahals* were they represented by?

Parganá Chandrá, in Sítápúr, is also not in the *Ayín.* From its situation it may either have been part of the large *Ayín mahal* of Nimkhár or Nimsár, or it may have been part of Barwar Anjaná. Information is requested.—*B.*

617. **Pothohar--Pothwar.**—See note 370. Pothwár is bounded on the north by the range of hills which formerly belonged to the Hazárá District, but a portion of which, including Marrí, is now in the Ráwalpindí District. On the south it is bounded by the *parganá* of Kahún, in the Jhelam District. On the west by the Margajá hills, and on the east by the Bakrálá Range.

Strictly speaking the limits of Pothwar are confined to the following four ancient *parganás* of the *Ayín-i-Akbarí*:—

1. Fattehpúr Báorí (now Ráwal Pindí).
2. Akbarábád Tarkhparí.
3. Dángalí.
4. Pharwálá or Pharhálá.—*J. G. Delmerick.*

618. **Tracts of Country.**—(See notes 29 and 133).—The Ahírs and Játs of Jhajjar tell me that Bighautá is a tract of country stretching southwards along the west of the Rewárí *tahsíl* of the Gurgáon District, seemingly along the course of the Kasáotí River, and that the country immediately to the south of that is called Rath. Between Bighautá and Hariáná lies the Dhundotí, a sandy tract stretching from east to west across the centre of the Jhajjar *tahsíl.*—*J. Wilson.*

619. **The Jalandhar Dardhak.**—Continued from note No. 559. The uplands of the Manj country have a firm clay soil, the wells in which are worked by the *lao* and *charas* (bucket worked by bullocks), while in other parts of the Jálandhar District the Persian wheel is ordinarily used. This soil is locally known as Manj.

There are families of imperial *Kánúngos* at Talwan and Nakodar.

Talwan, Nakodar, Mailsí (now Malsíán), and Muhammadpúr (now Mahidpúr, south of Nakodar), appear as *mahals* in the *Ayín-i-Akbarí.* The *zamíndárs* of the first two are described as Main; those of Mailsí as Ránghar and Ját; and those of Muhammadpúr as Ránghar and Main. Hádíábád, one of the Bárápind, also appears as a *mahal,* but the *zamíndárs* are not mentioned.—*D. G. B.*

620. **Mahals of the Ayin-i-Akbari—Suba Multan.**—The identification of the *mahals* of the *Ayín-i-Akbarí* deserves attention. There seems to be no difficulty about those of the Jálandhar District and the Kapurthalá State. Some of those of the Hoshiárpúr and Kángrá Districts are more difficult, but these are the smallest. More difficult still are those of Súba Multán, especially those on both sides of the Satluj River.

The numerous *Lakhís* in the Jálandhar Doab division of Sirkár Dipálpúr, Dipálpúr Lakhí the present Dipálpúr, Lakhí Kabulah now Kabulah in *tahsíl* Pákpattan, Lakhí Kaiámpúr, Lakhí Kalnákí, Lakhí Khokharain, and Lakhí Yaskání or Laskání which seems to be named from a Biloch tribe, with a detached Lakhí Kabulah, evidently on the other side of the Satluj, probably in Baháwalpúr State, seem to point to Lakhí as an old name of an extensive tract of country, the memory of which is still preserved in the name

of the Lakhí jungle, in the Farídkot State and the neighbouring country. Pattan in the same Doáb is evidently Pákpattan.

Berwal and Chunián of the Lahore District, both in the Chunián *tahsíl*, may be two of the six *mahals* of the Bárí Doáb division, though the names are much disguised. A third, which appears as Sadakhrah, is evidently Satgarhá in the adjoining Gugairá *tahsíl* of the Montgomery District.

The Jálandhar Doáb division of Sirkár Multán included, among other places, Kahror, Dunyápúr, Fattahpúr, and Adamwáhn. The Biyás is described as uniting with the Satluj for a distance of 12 *kos* near Firozpúr (in the account of Súba Láhor, the point of union is stated to be at the Bháo ferry opposite Bazídpur, south of the present road between Kasúr and Firozpur), and afterwards as dividing into four streams which re-unite near Multán.—*D. G. B.*

LANGUAGE.

621. **Indo-Portuguese Dialects.**—Can any of your readers put me in the way of procuring information—especially specimens, stories, songs, dialogues, traductions of the parable of the prodigal son, &c.—regarding the Indo-Portuguese Dialects. I have sufficient information as to those of Ceylon, Diú, Cochin, and Mangalore, but shall be very grateful for any that may be available as to the rest.—*Hugo Schuchardt.*

622. **Chhi-chhi Dialects.**—Can any of your readers give me information—or tell me where to procure it—about the *Chhi-chhi* jargon or of the *patois* spoken by the low half-caste population, or of the "Butler" English of Madras.—*Hugo Schuchardt.*

[I shall be very happy to forward Dr. Schuchardt's address to any one who may wish to communicate direct with him on the above subjects. Notes on them will nevertheless be very welcome to me.—Ed.]

623. **Pahari Dialects.**—In the *Panjab Census Report*, 1,376,789 of the population are said to speak Pahárí; in the *Bengal Census Report* no mention is made of any language under that name, yet the Calcutta Bible Society has published two gospels for a Pahárí-speaking people 100,000 in number, living about Bhágalpúr in Bihár. What is the relation between these peoples and their languages, if any?—*K. S. Macdonald.*

[Mr. Ibbetson's Pahárí must refer to the many dialects spoken in the Panjáb Himálayan valleys, and can have no connection with any modern Pahárí dialect in Bihár beyond a probably common extraction.—Ed.]

624. **Guga's Mari-Marhi.**—Should not the technical word *marí* (see note 3) for Gúga's shrine be spelt *márhí* माढी or *marhí* मढी? In which case it would be a modern representative of the Sanskrit *mandapa*, and be the same word as the hill temple or *marhí* seen in Marhí (Murree), the well-known sanitarium in the Panjáb, and again in Pachmarhí, in the Central Provinces. See *Calcutta Review* No. CL., p. 271.—*R. C. Temple.*

625. **Idiom.—Muli**: used in the Mánjhá (Central Panjáb) "*Tú kain de Múlí he?*" Whose radish are you (that you stick yourself up in my field)? Said to a busy-body.—*M. Millett.*

LAW.

626. **Succession to Land Revenue Assignments.**—In 1859 and in 1860 correspondence passed, which shows that Government assumed itself to possess most extensive powers to regulate succession to revenue-free tenures.

In *Letter* No. 1490, dated 1st April 1859, the Government of India established primogeniture in regard to the *jágír* of Mián Deví Singh of Rámgarh. The proposal, it was said, had emanated from the younger sons themselves. The estate was to descend in future to the eldest son only, in each generation, by right of primogeniture (Barkley, *Non-Regulation Law*, p. 317).

"In the case of Qungar Khán" (I quote from Panjab Government *Revenue Proceedings*, August 1870, No. 11 A., "the question was, not whether the Government had power to resume a grant or not, but whether it had power to set aside the law of the country as regards succession to rent-free estates, without having limited the succession in the order bestowing the grant." That case appears to have been referred to in Government of India *Letter* No. 476, dated 25th November 1859, which said (paragraph 4) "as to the general rule proposed by the Hon'ble the Lieutenant-Governor, that the heirs of *jágírs* enjoyed by families of importance be declared subject to selection by Government, the Governor-General does not see now any such declaration can be made in regard to *jágírs* which have already been granted free of such condition; and His Excellency doubts whether it is in any case good policy to reserve to the Government the right of selecting a fit heir to represent the family. But with regard to *jágírs* which may hereafter be granted, His Excellency has no objection to impose the general condition that the estate shall be inherited integrally, and not be frittered away amongst many co-heirs. As to the one single heir, His Excellency is disposed to think that it will be quite enough

for the Government to require that his inheritance shall need confirmation or recognition by the Government before it is considered complete, and to make it known that this recognition may, if cause should arise, be withheld." Government of India *Letter* No. 680, dated 14th December 1859, requested that the above conditions as to the future grant of *jágírs* might be invariably acted on in the Panjab (Barkley, *Non-Regulation Law*, pp. 316, 317). They are incorporated in No. 41 of the *Rules* under the *Pensions Act*, which *Rule* applies to all *jágírs* granted in the Panjab after 25th November 1859. It is that assignments granted in perpetuity after that date are inheritable (unless a different rule of succession has been prescribed in the grant), "integrally by a single heir whose right does not become complete until his inheritance has been confirmed or recognized by the Local Government. This recognition may, if cause should arise, be withheld."

In 1860 further efforts were made to alter the rules of inheritance to Sikh *jágírs*. In a letter of 12th May 1860, the Government of India laid down—

(1) that it was politically desirable that primogeniture should be encouraged;

(2) that no alteration in the rule of inheritance should be made in a family unless with the consent of its head and the chief members interested; and

(3) that in endeavouring to bring about a change to primogeniture, Government should act declaredly upon political and social grounds alone, and not upon moral grounds.—*K. B.*

[To be continued.—ED.].

HISTORY.

627. **Samru Begam.**—See note 257. She was not a Kashmírí dancing-girl. She was born at Kotáná, on the Jamná, in *parganá* Kotáná, *tahsil* Bhágpat, in the Merath District, and was brought up as a dancing-girl, and sent to Delhí, where she commenced her adventurous career. Note No. 260: Thomas was not the only officer in her service whom she married off to a slave girl. Troup (once an officer in the East Indian Company's service), Salaroli, Regalini, and others, were similarly allotted wives from among her slaves, who had all embraced christianity with her. Nor did she forget in this respect the domestic welfare of even her band-master, an ex-Jew named Lewin, who, not to be outdone in pretensions to high descent, set off against the countships and chevalierships that surrounded the Begam, his equally untenable claim to close relationship with the High Priest of the chief synagogue in London *or* Jerusalem, as he indifferently and forgetfully put it.—*A. P. W.*

628. **The Sikh Khalsa or Common Wealth—Coins of Banda Bairagi.**—Bháí Gurmukh Singh, speaking of the institution of the Republican form of Government in the Sikh Common Wealth by Gurú Govind Singh, tells me that Ranjít Singh, while adopting the title of Mahárájá, and practically exercising despotic power, never struck coins in his own name, but only in the name of Nának, and in all official papers used the impersonal word *Sarkár* to denote the authority from whom the order emanated—that is, himself. This is a point which I have not seen noticed. The Bháí also states that Bandá Bairágí, who was bidden by his master Gurú Govind Singh not to marry and not to assume independent power, not only disregarded the former injunction by taking a wife, but also is said by tradition to have disobeyed the latter by coining rupees in his own name. Are any coins of Bandá Bairágí known? —*Denzil Ibbetson.*

[Ranjít Singh's coins are commonly known as *Nánakshâhí*—*i. e.*, those issued under the *rule* of Bábá Nának.—ED.].

ANTIQUITIES.

629. **Kalka.**—The place has a reputation for antiquity, but there is nothing old about the temple, all the inscriptions being quite new. About a mile up the stream above the bridge on the Simla Road, on a prominent rock, still in use as a place for *pújá* or offerings, are a few words inscribed in Nágarí characters of the 7th or 8th century *A. D.*—*R. C. Temple.*

630. **Bhutsila—Kangra.**—To the east of Lower Dharmsálá flows a stream called Chaurán. Just below the bridge over this stream, on the road leading to the Kaniárá slate quarries, is a place for burning the dead. In the middle of it is a large flat stone called the *bhútsilá* (ghost-stone). On it are cut two lines in illegible Nágarí characters, apparently indicating a date.

The story goes that a Bráhman *chélá* (or magic-man) charmed a *bhút* (ghost) or *baitál* (demon), and made him cultivate his plot of three acres for him and obey all his commands. The Bráhman fed the *bhút* with ordure and *sobál*, ((?) *pentamogeton crispus*, a kind of scum found on rivers), and similar articles of diet. One day he went away on some business, and his women fed the *bhút* with festival-food, but this was poison to him, and he was so annoyed that he went and sat on the *bhútsilá*, and began devouring every man and creature that came his way. When the Bráhman returned he

nailed the *bhút* down to the stone; and the people say that the words engraved on the *bhútsilá* are the words of the charm he used when nailing down (*kilná*) the *bhút*.—*Sardaru Balhari.*

[Will some one be so good as to take or procure an impression of this inscription and send it to me?—ED.].

MISCELLANEOUS.

631. **Pilu—Salvadora Oleoides.**—In the *Legends of the Panjab*, p. 97, there is a mistake made in noting the *pilú* tree as *quercus arcana*. *Pílú* is not an oak; indeed, (unless in the Eastern Bengal hills?) we have no Indian species *quercus arcana*. All the five *oaks* in the whole of North India, west of the Jamná, are in the hills, from *Q. Annulata* in the Siwálik Range to *Q. Semicarpifolia*, at 11,000 feet. *Pílú* is the acrid berry or fruit of *Salvadora Oleoides*, common in all waste lands and *bír* jungle. It has a thick olive-like leaf, only less glossy, and more pendulous in habit. In some places the tree and fruit are both called *pílú*, but in others the fruit only, the tree being called *jál*, *ván*, or *wán*. The fruit, ripening in July, is eaten by poor people, and occasionally pickled. There are two *Salvadoras*: *S. Persica* and *S. Oleoides*, but they are so much alike that few would distinguish them.—*B. H. Baden-Powell.*

632. **Rig Veda.**—Professor Bühler of Vienna asks me to publish the following questions. I shall be glad to forward any information received in reply:—

(1). Are any Rigvedís found in the Panjab?

(2). If any are found, in what towns or districts do they occur; and to what subdivisions of the Bráhmans do they belong—*i. e.*, are they Sárasvatas, Kasmíris, Sarjuparís, Karnalas, or what? And which redaction of the *Veda* do they study—the *Sákala Sákhá*, or the *Báshkalá* or the *Kathá*, etc.?

The Professor writes:—"On my tours in the north of India, I have repeatedly made enquiries on this point, but with very indifferent success.

I have been told that Rigvedís and Sámavedís existed among the Parvatíya Bráhmans, but nobody could tell me the places where they were to be found."—*Denzil Ibbetson.*

633. **Old Sanskrit Character.**—In a very interesting article in the *Civil and Military Gazette*, headed *Archæology in a Bazaar*, it was stated that Sanskrit used to be written from right to left, and not as now, from left to right. Is this really the case? and if so, what was the name of the character? Surely the Devanágarí was never written from right to left.—*Denzil Ibbetson.*

[As far as I know, Sanskrit was never written from right to left, its vehicle Nágarí (Devanagarí is quite a modern term and probably of *European* origin) in its many forms being clearly traceable to the alphabet of the Asoka inscriptions. The origin of this alphabet has been the source of controversy for 50 years, and much stress has been laid by those who advocate an indigenous origin for it on the fact of the direction being from left to right. Isaac Taylor, *The Alphabet*, II, 314-323, has gone far to set the question at rest, by claiming and showing a Sabean origin for the script. Once this is established the affiliation of the Indian alphabets to those of the rest of the western civilized world is comparatively easy, as the Sabean alphabet belonged to the very early Arabian or South Semitic family of scripts, the Phœnician groups forming the northern branch. These both come clearly through the Hieratic or cursive Egyptian writing from the monumental Hieroglyphs so familiar to us all. The change of direction is no serious obstacle to the derivation as it occurred in Greek, *etc.*, and *boustrophedon* inscriptions, in which the writing is in *opposite* directions in alternate lines, are by no means uncommon.

Asoka's inscription at Kapur-dí-garhí (Pesháwar District) runs from right to left, but it is *not* in an Indian alphabet, the script being traceable to the Aramean family, which branched off from the Phœnician or North Semitic group, and came to India overland, whereas the other alphabets must have come by sea.

The whole question is admirably discussed by Isaac Taylor in his great work on *The Alphabet*.—ED.].

634. **Lullaby.**—Can any one supply the words of that charming lullaby, beginning—

"*Are koko! Sowe koko!?*

The more ancient the version the more interesting it would be.—*M. Millett.*

[The modern words are usually—

Are koko! já re koko!
Jangal pakke ber:
Merá bíbí sone mángtá.
Damrí ke do ser.

See *J. A. S. B.* LI, Pt. I. 216. In the *Calcutta Review* No. CXLIX, 51, I have proposed the following free metrical rendering:—

O crow! Go crow!
The ripe plums are so many:
For little baby sleeping so,
Two pounds weight for a penny.—ED.].

635. **Signature by mark of hand.**—See note 244. Howorth, in his *History of the Mongols*, I, p. 253, gives the following quotation from the *Jámi'u't-Tawárikh*, a collection of annals written by Fazlu'lláh Rashídu'ddín, who died in *A.D.* 1318. Rashíd is describing how work was done by the Council of Kubilai Khán (A.D. 1259. 1294), and writes:—"When matters have passed these six boards, they are remitted to the Council of State, where they are discussed, and the decision is issued after being verified by the *khat angusht*, or finger signature of all who have a right to a voice in the Council. *** It is usual in Cathay, when any contract is entered into, for the outline of the fingers of the parties to be traced upon the

document. For experience shows that no two individuals have fingers precisely alike. The hand of the contracting party is set upon the back of the paper containing the deed, and lines are then traced round his fingers up to the knuckles, in order that if ever one of them should deny the obligation, this tracing may be compared with his fingers, and he may thus be convicted."

Cathay, of course, is China, a name the country got from the Khitans: Kubilai is the Khubla Khán of Coleridge, the grandson of the great Jhenghis [Changez] Khán.

Rashíd was a servant of the Ilkháns of Persia, from whom he obtained the materials for his history. It is a very rare work, Howorth says; and he adds "it is a great pity that it is still inaccessible, only a portion of it has been translated into German by M. Erdmann, a professor at Kazan, in Russia." Here is a chance for the *savants* of the Panjáb University.—*Stephen Wheeler.*

[Elliott, *History of India*, has copiously extracted from the *Jámi'u't-Tawárikh*: see Vols. I, II, and III of his work. It is a very rare book.—ED.].

636. **Colour as proof of mental development.**—A distinguished writer on folklore has asked me to give prominence to any notes that may be sent on the colour sense as exhibited in the present and early literature of India, and in the common beliefs of the present day. The importance of the colour sense in giving information as to the mental development of peoples has been much dwelt on by Mr. Gladstone in his researches into the Homeric Poems, and by Mr. Black in his *Folk Medicine.*—*R. C. Temple.*

PROVERBS.

637. **A Saying about Opium.**—A young man quarrelled with his relations and went to a distant part of the country where he entered the service of a Rájá. One day his master having heard that good opium was produced in the young man's native town, asked him to procure some. As he was unwilling, after his quarrel, to trouble his relations, he wrote to his old nurse, Champá, to send him some, describing the drug as follows:—

Jal thaman, vairág rip,
Jo thaká váhan hoe:
Champá, ham pá bhejío;
Jo des tumháre hoe.

"Champá, send to me the remover of (the bad effects of) water, the enemy of asceticism, and the supporter of wearied limbs, if produced in your country."

The nurse, when complying with the request, sent the following reply in the same strain:—

Rúp vidáran, mad háran,
Jo kúl ko láwe láj,
Champá tum pá bhejtí,
Jo kahá sajáio káj.

"Champá sends you the disfigurer of beauty, the absorber of energy, and what brings shame to a family, in performance of her duty."—*J. G. Dimerick.*

638. **Panjabi Catches—Mukarnian:—**

(1). *Achhá niká gath gathílá:*
Mere rasíe nún wahí rasílá.
Dhán kúkh jahán wahí upanná!
Sakhí rí, sájin? Ná, rí, ganná!
Fair to see and knotted well:
Sweet is he to my love and me.
Happy the womb wherein he grew!
My dear ('tis our) love? No, dear, ('tis) sugarcane!

(2). *Ath ungal dá hai oh 'usalí:*
Ná us de hád, ná us de paslí:
Jatá-dharí dá oh chelá!
Sukhí rí, sájin? Ná, rí, kelá!
'Tis in truth but four inches long:
Nor has it bones, nor has it ribs:
'Tis the follower of the matted haired!
My dear, ('tis our) love? No, dear, a plantain!—*Atar Singh.*

639. **Agricultural Proverbs—Oudh.—**

(1). Rain is usually wanted during the Adra *Nakshatra*, which is the best season for sowing rice. The season for sowing wheat is during the Chitra *Nakshatra*. Hence the proverb—

Chitrá gihún: Adrá dhán.
Ná in ká girví: ná un ká ghán.
The wheat of Chitra: the rice of Adrá.
No weevil (spoils) this: no sun (ruins) that.

(2.) *Chiraiyá men láí uchar-puchar*
Shlekhá men láí bahut nihar:
Mágh men jin láíyo, bháíyá,
Ik ik dhán men doe doe piyá!
Transplant (rice) in Chiraiyá anyhow:
Transplant with great care in Shlekhá:
What you transplant in Mágh, my friend,
Will have two empty cells in each grain.

Chiraiyá, Shlekhá, and Mágh are all *Nakkshatras*, and the proverb shows the seasons for transplanting rice.—*Kakkú Mall.*

[Carnegie's *Kachahri Technicalities s. v. Nachhatr* gives a quantity of these proverbs. See also *Folklore Record*, Vol. V., p. 31 ff.—ED].

EXTRACTS FROM NATIVE AUTHORS.

TAWARIKH QAUM KHATRIAN.

640. **Origin of Khatri Gots**: p. 2.—The Khatrís who were saved from Paras Rám made the Bráhmans who had saved them their family priests and re-named their own *gotras* (clans) after the *gotras* of their Bráhmans,—*e. g.*, the *gotra* Agast is named from Agast (Agastya) Rishi: and the other Khatrí Gots after other Rishis.

641. **Origin of Khatri mercantile pursuits**: p. 3.—However, the caste lost its royalty and took to Government service and commerce. It also began to dwell in the Panjáb as it had been preserved there. Afterwards the members spread over a great extent of country, but wherever they have gone they have stated their origin (*nikás*) to be from the Panjáb.

642. **Khatri Caste Customs**: p. 3.—The Khatrí castes are descended from Sri Rám Chandar and are Súrijbansís. They can eat and drink (*khán pán*) with the Bráhmans according to the precepts of the Chhatrís, and wear like them the *janeu* (sacred thread). They marry among themselves, and their marriage and funeral ceremonies are conducted according to the *shástras* (scriptures). Their birth and death ceremonies also take place on the 13th day (after the occurrence), according to the custom of the Chhatrís.

643. **Khatri Tradition—Left-handed descent of the Rajputs**: p. 4.—Of the Rájás under the title of Rájpút, Munshí Ganesh Dás, the historian, in his *History* writes, that although these are descendants of the Chhatrís they are most of them the posterity of slave-girls. But because royal children could not be called the sons of slave-girls (*bándí bache*), they were all called the sons of kings (*Rájá ke pútr*), and hence Rájpúts. Thus the well-known Rájá Mahánand, lord of Bihár and the Magaddh country, married a barber's (*hajám*, Musalmán barber) daughter, and had a son by her called Chandargupt. So it is generally said that the family of the Mahárána of Udaypúr are descendants of Nausherwán. Other Rájpúts are descended in the same way.

[Mahápadma Nanda and Chandragupta were long antecedent to the Christian era: the latter's reign is fairly established as 315-291 *B. C.* Nausherwán (or Anúshírwán) reigned 531-579 *A.D.* Besides which he never could have been a Muhammadan. The above story is clearly mere tradition.—ED.].

644. **Kangra Rajputs—Descent**: p. 5.—In the Kángrá District, where different kinds of Rájpúts dwell, it is said that in the 5th generation the daughters of the Kanet caste, who are cultivators there, can become Rájás' wives,—*e.g.*, a Kanet's daughter marries a Ráthí; this Ráthí's daughter marries a Thákur; this Thákur's daughter marries a Rájpút. The children of this marriage are called Mián. A Mián Rájpút's daughter can marry a Rájá and become a queen.

[Alluding to marriage customs, Lyall, *Kángrá District Settlement Report*, p. 99, gives the proverb as "*sátvín pírí Girthiní ki dhí Rání ho játi.* In the *seventh* generation a Girth's (cultivator) daughter becomes a Queen."—ED.].

645. **Rajput Customs in Rajputana**: p. 5.—The Rájpúts of Rájpútáná do not usually wear the *janeu* (the sacred thread) and eat most things, so the Brahmans will not eat from their hands. Thus the purity of their customs having fallen off from those of the Chhatrís they lost the name, and were called Rájpúts. However, Rájpút can mean Chhatrí as the caste possesses thrones. Also those whose pedigrees are pure are real Chhatrís.

646. **Harischandra of Dehli on the Khatris**: p. 5.—Harischandra Shástrí of Dehlí, a celebrated historian of modern times, commenced a book called *Chhatribans Babhúshan* but died before he had finished it. There occur in it several verses in Sanskrit (*slok*) in proof of above statements.

TARIKH-I-PANJAB.

647. **Guru Har Govind**: p. 23.—Gurú Har Govind, the son of Gurú Arjun, succeeded him, and always intended to revenge himself on Díwán Chandú for the barbarous murder of his father, but could never manage it owing to the power and arrangements of the Emperor.

[Any accounts of Har Govind are valuable owing to the excessively confused and conflicting narratives with which, for political reasons, Sikh histories have surrounded his memory. See Trumpp's *Adi Granth*, p. lxxxiii. This account differs considerably from Trumpp's, which is given on the authority mainly of the *Dábistán*.—ED.].

648. **Har Govind's revenge on Diwan Chandu**: p. 23.—When Jahangír, the Emperor, died in *A. H.* 1037 (*A.D.* 1628) and Sháhjahán succeeded him, Har Govind wanted to see him to complain of his grievances. So when the Emperor came to Lahor he brought a splendid amber bead to present to him. The Emperor asked him where he got it from? He replied that his father had two beads given him by a follower, and had given him one and had kept the other himself, and that when Díwán Chandú had imprisoned and looted him he must have taken the bead too. Now the Emperor wanted that second bead, and sent for Díwán Chandú, and demanded it. The Díwán denied its possession, whereon the Emperor had his house searched, when it was found. On this the Emperor was convinced that Chandú had murdered and looted Gurú Arjun, and determined to revenge the murder. So he gave him over to Gurú Har Govind to take his vengeance on him. The Gurú killed him at once.

649. **Har Govind's character**: p. 23.—Har Govind's only delight was in archery and shooting. He was very warlike, and kept a quantity of soldiers.

FOLKLORE FROM DIFFICULT SOURCES.

WYNYARD'S AMBALA.

650. **Ambala District—Southern Section.**—Report on the Settlement of the Ambálá District, Southern Section, by W. Wynyard, 1856, Lahore.

651. **Shahid Sikhs—Legendary origin of the name : p. 19 § 83.**—The ancestors of the Shahíds, Díp Singh and Sadá Singh, his pupil, Ját Síkhs, were priests in the temple of Damdamá, in the Sirsá District. Karm Singh and Dharm Singh, Sindhú Játs, from the Mánjhá, received the Sikh religion from the teaching of Sadá Singh. Díp Singh and Sadá Singh were killed in action with the forces of the empire (about 1760 *A. D.*), and all the followers of Sadá Singh got the epithet of Shahíd or the martyr, because Sadá Singh's body is said to have continued to fight for a week or so after he had lost his head.

652. **The Mandhal family—Legendary origin of the name, p. 31 § 136.**—The Mandhals or Marhals who are *zamíndárs* (cultivators) of Ninolá and Panjolá, shared by the Shahíds and Patiálá, are connections of an influential family of that name whose head-quarters are at Samáná in the Patiálá territory. Their name is said to have been at first Mariyal, corrupted into Marhal and Mandhal, and that they got their name from their ancestor being found fresh-born by the side of his mother, who had died in child-birth.

653. **Jats—Legendary origin : p. 32 § 138.**—Of the origin of the Játs their are two popular stories. One attributes their origin to divine interference, and the other which is more probable, is that they are the offspring of Rájpúts from irregular intercourse with women of a lower caste.

[This is a pure myth.—ED.].

654. **Gujars—Legendary origin : p. 32 § 139.**—The Gújars are supposed to be the offspring of a Gwálbans with a Súdra woman. The children were called Gúchars or cowgrazers, which has been easily corrupted into the common word Gújar.

[This and the following similar derivations are sheer nonsense, but they are worth recording as examples of Oriental etymology. This style of derivation is universal still among natives, and is that most surely to be met with by other enquirers into such matters from them. Every native derivation should be received with caution.—ED.].

655. **Roris—Legendary origin: p. 32 § 140.**—The Roris (Arorás) are said to have taken their name from Rorá, which means a stony place. The story was that a Chhatrí's wife who was pregnant was turned out of the house by her lord, and was confined in a stony place in the hills, whence the name of this industrious class.

656. **Malis—Legendary origin: p. 32 § 141.**—The Málís are said to be descendants of a Rájpút father by a Súdra mother, who was not formally married—*i. e.*, the father took the mother (*má lí*).

657. **Kimbohs—Legendary origin: p. 32 § 143.**—The Kimbohs have the credit of being the offspring of an unequal connection, the produce being talked of as lower than the father—*i. e.*, *kam úh* (Persian for *he*) lower than him. Kamoh becames Kimboh by a very easy change.

658. **Dogarhs—Legendary origin : p. 32 § 144.**—Dogarhs include any cross-bred people from *do*, two, and *gar* maker.

[The word, however, is Duggar, the *d* being cerebral.—ED.]

CENTRAL PROVINCES GAZETTEER.

659. **Indra's Elephant—Miraculous foot-prints: *s. v.* Bheraghat.**—Bherághát is a village in the Jabalpur District, on the banks of the Narbadá where the river forces itself through perpendicular magnesian limestone rocks 120 feet in height. The channel is devious. In one place the river is so narrow that the natives call it the Monkey's Leap. There is a myth that Indra made this channel for the waters of the pent-up stream, and that the footsteps of the elephants are still to be seen. The marks on the surface of the rock which pass for these footsteps still receive the adoration of the ignorant and superstitious.

660. **Bhima's pillar : *s. v.* Bhimlat**—Near Bhímlát, a small Gond village in the Bhálághát District, is a curious pillar or *lát* lying on the ground in a grove of mango trees, which is said to be the *lát* of Rájá Bhím (Bhíma, the Pándava). It is cut out of a peculiarly fine-grained stone, and seems to have been brought from a distance, as no stone of the kind has yet been discovered in the district. It has no inscription on it.

661. **Pankas—Legend of Kabir : *s.v.* Bilaspur.**—The Pankás are a peculiar sect, and are all Kabír Panthís (followers of Kabír). Their deity is Kabír, who is supposed to be god incarnate, and to have appeared several times on earth, at least once during each cycle of man's history. During the present historic period he has only appeared once about *A. D.* 1060 [Kabír's real date was much later] in the vicinity of the City of Banáras. The story runs that the wife of a weaver, in drawing water from a tank in the outskirts of the city, heard to her surprise the cries of an infant. She approached the spot whence the cries proceeded, and there beheld a child struggling among the lotus leaves. Rushing immediately into the tank she rescued the infant, and returning to the bank spread a cloth on which she laid her new found charge, who gradually assumed the proportions of a man. Terrified, she attempted to fly. Seeing this Kabír revealed himself to be the deity, who had appeared in the form of a man. He accompanied the woman to her house, and from this humble home commenced his divine career. Kabír worked miracles, and had many followers, but the strangeness of his origin, issuing as it were from a weaver's hovel, soon caused the Bráhmans to stigmatise him as the "weavers' god."

Panjab Notes & Queries.

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RELIGION.

662. **Saligram.**—The *Sáligrám* stone, a kind of ammonite, found chiefly in the Gandak River, is worshipped by some sections of Hindus. Can any one give me information on the following points connected with it?—(i). Are there more kinds than one of this stone; and if so, what are the vernacular names of the various kinds? (ii). What sort of stone is that called *Dudhi-murti* worshipped by Vaishnavas? Where is it found, and what *gotra* or sept of Brahmans conducts the worship? Are any offerings presented by worshippers; and if so, on what occasions? (iii). What are the peculiar marks by which the variety known as *Lakshmí Naráyana* is distinguished from other kinds of *Sáligrám*?—*John Beames.*

[Is the *Sáligrám* an ammonite at all? Fallon, *New Hind. Dict.*, *s. v.*, says, it is "an ovoid black quartzose worn by the action of water, and sometimes found impregnated with gold, bearing the impression of one or more ammonites." Bate, *Hindí Dict.*, *s. v.*, says much the same thing. Some years back there was a quantity of *Sáligráms*, meant, I think, for Kashmír, passing along the Panjab Railways, some of which at least had the appearance of having been manufactured.—ED.]

663. **Bibi Dhiani—Lalbegi Mehtars.**—Bíbí Dhiání is worshipped by the Lálbegí Mehtars of Thánesar and Karnál along with Lál Beg by offerings of *chúrís* (bracelets), *mehndí* (henna), and *dorí ká paránda* (the string for tying up women's hair into a knot). She is said to be a relative of Lál Beg. Is anything more known of her?—*R. C. Temple.*

664. **Lal Beg—Walmik—Benares—Chandalgarh.**—In the beginning Wálmík went to Ghazní Fort and did penance there. A barren Mughal woman came to visit him and ask him for a son, and promised that if one were given her she would dedicate him to his service. In short, by the intercession of Wálmík she gave birth in due time to a son, and called him Lál Beg. When he grew up she took him and dedicated him to Wálmík, according to her promise. Wálmík afterwards took him to Benares (Kásí). The 96 *karors* (960 millions) of *devatás* (godlings that inhabit Benares) had turned the sweepers (*chandál*) out of the home of the *devatás*, and placed them in Chandálgarh, which is 7 *kos* from Benares and across the Ganges. When Wálmík was in Benares he saw that in the mornings when the sweepers came from Chandálgarh to sweep the city, they used to sound drums (*dhol bajáte*) before entering it, and that the inhabitants, who were really *devatás*, used to hide themselves in their houses to avoid seeing them. When they had finished sweeping they again sounded drums, and then the people came out of their houses and went on with their business. When Wálmík saw this he would not hide himself, and asked the people why they avoided seeing the sweepers. The people answered "because they are sweepers, it is unlawful for us to look upon them." Wálmík out of pity gave up his life for them (*cholá chhor diá*). When he died blood and matter oozed from his body, so that no Hindú could touch it. So one of the inhabitants of Benares went to Chandálgarh to call a sweeper, and saw them all there. The sweepers came into Benares and threw the body of Wálmík into the Ganges. But the Hindús found the body lying in the same condition in another house, and called the sweepers again. Again the sweepers threw the body into the Ganges and went home. A third time the body was found in a house in Benares and the people were astonished, and calling the sweepers, saw all their faces.

Afterwards Wálmík appeared in a dream to an inhabitant of Benares, and told him that as long as the people refused to see the sweepers his body would not leave the city. Ever since then the people have not hidden themselves from the sweepers. The sweepers took the body from the city for the last time, and Wálmík told them to take it to Chandálgarh. And it is said that when the body reached Chandálgarh all the mat huts of the sweepers turned into houses of gold. This was in the Golden Age (*Satjug*).—*R. C. Temple.*

SOCIAL CUSTOMS.

665. **Birth Customs—Musalmans—Females.**—On the birth of a daughter no intimation is given to the relations and friends of the father.—*Gulab Singh.*

666. Birth Customs—Musalmans—Lying-in.—The woman after child-birth lies on a *tát* (coarse canvas bag), or on a mat spread on the ground for 7 days, during which time she will not lie on a *chárpáe* (bed-stead). She is fed chiefly with small pieces of bread soaked in *ghí* and sugar, and because this is good for her milk, she is made to abstain from other articles of food. She often continues this diet as long as she is suckling.—*Gulab Singh.*

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667. Birth Customs—Musalmans—Boys.—The hair on boys is shaved off after the 7th or 3rd day—sometimes however immediately after birth, according to the peculiar superstition of the parents. The richer people give alms of silver coins equal in weight to the hair removed from the child. Nearly all families invite their near relatives on the 7th day to a feast, the actual ceremony varying with different parts of the Panjab. During this feast not only the guests, but the family hangers-on and the nurse are fed *gratis*, and the servants presented with money.—*Gulab Singh.*

[These notes will be continued. They may be read with advantage with the customs described in Herklot's *Qanoon-e-Islám*, p. 3 ff.—Ed.].

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668. Chaukhandu—Legitimacy—Kangra. *Chaukhandú* is the name of the following notable custom prevalent among the Gaddís (shepherds) of the northern hills in the Kángrá *tahsíl*. If a widow gives birth to a child within *four* years of her husband's death, such child is legitimate, and inherits her deceased husband's property without reference to the real father.—*Sardaru Balhari.*

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669. Marriage Custom—Proxy.—Is the custom of sending a sword to represent an unavoidably absent bridegroom at a wedding a common one amongst Hindús?—*F. A. Steel.*

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670. Unlawful Food—Hindus.—Is it universally considered among Hindús unlawful to eat food cooked by an unmarried person?—*F. A. Steel.*

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671. Dipak Rag.—What is the *Dípak Rág* (lamp song)? They say in Rohtak that a Nawáb of Jhajjar kept a Bráhman who could sing it, and that when he did so all the lamps used to light up of their own accord.—*F. A. Steel.*

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672. Panjabi Nicknames—Papi Singh.—Editorial note to No. 439. I cannot find that Pápí Singh is ever used except as a nickname.—*M. Millett.*

673. Maratha Marriages in High Life—Sudra Caste—Bridegroom's Procession.—On his way to the bride's house, he stops at the Márutí (temple of Hanumán) to rest and make his devotion. Every village in Western India possesses one. The Gáekwárs of Barodá halt at Rajrajeshwar, a well known temple to Mahádeva in Barodá, containing also a shrine to Márutí (Hanumán, the monkey-god). A brother or some very near relative of the bridegroom precedes him, carrying in procession to the bride jewelry, a *sárí* (robe), and a *cholí* (bodice). On arrival he is feasted, but returns in time to meet the bridegroom with people from the Márutí to invest him with the *poshák* (dress of honor). The whole cavalcade then proceeds to the bride's house, so as to reach it at the appointed hour, the bridegroom being mounted on a charger or an elephant.—*B. V. Shastri.*

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674. Brahman eating from the hand of a dead Raja.—The following curious custom was brought to my notice while visiting a village near Raipúr, Ambálá District. A Bráhman, by name Nathú, a resident of the village, stated that he had eaten food out of the hand of the Rájá of Biláspúr after his death, and that in consequence he had for the space of one year been placed on the *gadí* (throne) at Biláspúr. At the end of the year he had been given presents, including a village, and then turned out of Biláspúr territory, and forbidden apparently to return. Now he is an outcaste among his co-religionists as he has eaten food out of a dead man's hand. Is there really any such custom as the above? and if so, where else does it occur?

The idea seems to be that the spirit of the Rájá enters into the Bráhman who eats the *khír* (rice and milk) out of his hand when he is dead, as the Bráhman is apparently carefully watched during the whole year, and not allowed to go away.—*R. Richardson.*

[I believe the same or a similar custom obtains among the hill states about Kángrá, and has given rise to a caste of "outcaste" Bráhmans. In the *Pioneer* for March 7, 1884, in an account of the funeral ceremonies of a Rání of Chambá, it is said that rice and *ghí* were placed in the hands of the corpse, which a Bráhman consumed on payment of a fee.—Ed.].

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675. Chihla—40 days' Fast.—Bhág Sháh, *faqír*, is reported to be performing *chihlá* (40 days' fast) on the borders of villages Shotáb and Mandránwála, police station Daská, in the Siálkot District. The ceremony consists in the man burying himself in a hole or arched grave for 40 days, with only 40 grains of roasted barley and a small jar of water. I remember unearthing one of these men at Pathánkot. The trick is performed with the help of an

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In this book are collected together, in a literary form, adapted to the use of both adults and children, the folktales published by the authors from time to time during the last four or five years in the *Indian Antiquary*. Every care has been taken to render them attractive to all classes of readers, while preserving the faithfulness to originals so essential to all really useful folklore redactions. Several new stories have been added.

An introduction will be given to the book explaining, *inter alia*, the method of collection pursued by the authors, and it will be published with explanatory notes and an index.

Among the contents are the following stories :—

1. Sir Bumble.
2. The Rat's Wedding.
3. The Faithful Prince.
4. The Bear's Bad Bargain.
5. Prince Lionheart.
6. The Lambikin.
7. Bopoluchi.
8. Princess Aubergine.
9. Valiant Vicky.
10. The Son of Seven Mothers.
11. The Sparrow and the Crow.
12. The Brahman and the Tiger.
13. The King of the Crocodiles.
14. Little Anklebone.
15. The Close Alliance.
16. The Two Brothers.
17. The Jackal and the Lizard.
18. The Sparrow's Misfortune.
19. Princess Pepperina.
20. Peasie and Beansie.
21. The Jackal and the Partridge.
22. The Snake Woman.
23. The Wonderful Ring.
24. The Jackal and the Peahen.
25. The Grain of Corn.
26. The Money-lender and the Farmer.
27. The Lord of Death.
28. The Wrestlers.
29. Gwashbrari.
30. The Barber's Clever Wife.

Tales about Raja Rasalu.

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Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

EDITED BY

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accomplice, who supplies food and drink, under cover of night, through a secret opening.—*J. T. Christie.*

[I saw a *faqír* performing the same fast in a ditch under the mud wall of an old Musalman cemetery, near the Royal Horse Artillery Bázár, in the Ambálá Cantonments, in 1882. Filling the ditch with water, or rather the threat of it, induced him to depart at once.—ED.]

676. **Building Customs—Hindus.**—Orthodox Hindús sacrifice a goat at the beginning of a house, and Ganesh, the elephant-headed god who presides at all beginnings, and whose quaint figure finds a place over most Hindú doorways, is worshipped. His sign heads every *baniyá's* (tradesman's) account-book, and is the ubiquitous *swastika*, or cross fylfot of our heraldry. Some earth from the parental homestead is often interred with the new foundations, or placed in the pot of the sacred *tulsí* plant (*ocymum basilicum*).—*J. L. Kipling.*

[See Journal Society of Arts, 1803, p. 738.]

677. **Female Circumcision.**—The custom of circumcising females, by excision of the tip of the clitoris, is common among the Musalmán Ját peasantry of Muzaffargarh. It appears to be regarded as a religious rite; and not to be based upon any idea that the operation tends to preserve the chastity of women. A correspondent informs me that the same custom prevails in Bombay, especially among the older women.—*Denzil Ibbetson.*

678. **Re-marriage of Women.**—Wanted authenticated information as to what tribes permit the re-marriage of deserted, out-casted or superseded women; and what tribes permit re-marriage of widows.—*K. S. Macdonald.*

[Mr. Macdonald will be very glad to send a copy of his pamphlet on *The Re-marriage of Hindu Women* to any one interested in the subject.—ED.].

FOLKLORE.

679. **Nazar—Antidotes.**—Invitations and letters from Rájás, &c., are often spotted with gold-leaf to keep off *nazar*, not to beautify. This again leads me to remark that gold, or jewellery in any form—the more valuable the better—is considered *the most perfect* preventative against *nazar*. The generality of people being fonder of gold than anything else, the *nazar* attaches itself to the jewellery. We often ask, why will natives load their children with jewellery, and lay them open to being robbed and murdered. This is the reason. If a poor man cannot afford a gold bead for his throat or a piece of coral (all marine products are considered good for this purpose), he will at least hang a silver tooth-pick from his neck, or wear a silver ring,—copper rings are worn to keep off pimples, and iron rings to weaken the action of the star Saturn (*Sanichar*), which influences human beings, bringing misfortune every 24 years. In the absence of coral, blue beads are often used as an antidote to *nazar*. Valuable horses also require a little gold and silver about them to keep off *nazar*, and the cheapest head-stalls have a piece of leather covered with gold-leaf, attached to them somewhere, of a triangular or diamond shape. The equilateral triangle is considered a mystic sign, and even the little broad-cloth bags hung round the necks of children are of this shape. The diamond shape is approved of because it contains two equilateral triangles base to base.—*W. Cockburn.*

680. **Omens—Owls.**—If an owl hoots at night it is lucky, but if you hear one hooting in a burial-ground as you pass by, you are sure to die soon. The same notion prevails in England. Cf. Henderson, *Folklore of the Northern Counties*, p. 50, and Aubrey, *Remaines of Gentilisme*, pp. 64, 75, 109, 110.—*W. Crooke.*

681. **Omens—Flies.**—If a fly gets into your mouth it is a sign that you will get something good to eat before evening.—*W. Crooke.*

682. **Omens—Monkeys—Owls.**—If you speak of either a monkey or an owl in the morning you will get no breakfast.—*W. Crooke.*

683. **Omens—Journeys—Crows—Antelopes.**—If on commencing a journey you see a crow on a dead tree, or a single doe antelope, turn back at once.—*W. Crooke.*

684. **Bamboos flowering.**—In Bengal, and Burmah also I believe, the flowering of the bamboo is said to be a precursor of a bad cholera year. Is there any ground for this belief? Does it extend to the Panjab? I have never seen the bamboo flowering in the Panjab.—*A. Harcourt.*

[All the bamboos in the public gardens at Ambálá flowered in the years 1882 and 1883. There was no cholera in either year, nor did I hear any of the people express any fears to that effect.—ED.].

685. **Unlucky Name—Talwara.**—See note No. 126. The villagers in the neighbourhood of Talwárá, in the Hoshiárpúr District, on the banks of the Biyás, now the site of an old and ruined fort, where there is a camping ground and rest-house for Europeans, will never, if they can help it, mention the place by name before eating food, but call it Kaliádh, the place of the fight (*kalhá*), or Barápind, the big village, or Chandrápind, the unlucky village. It was the point where in former

times the chiefs of Goler and Núrpúr, in the Kángrá District, used to meet and fight the chiefs of Síbá, Dádá, and Dotarpur, in the Hoshiárpúr District; so the natives say.—*Stuart Beatson.*

686. **Magic Squares.**—Magic squares have probably more significance in the daily life of the natives than would at first appear. They are kept by Bráhmans in books, who get fees for each tablet they supply to their clients. There is one book in common use, but held secret and kept with much superstitious care, which contains over 50 figures or *jauteas* for all kinds of purposes. These consist partly of numbers and partly of mystic symbols, cabalistic words, and geometrical figures not unknown to free-masonry. They are frequently used for vicious purposes, such as procuring abortion, success in gambling, &c. Herklots, as noted in note No. 462, seems to have given correctly the Sunní notions on the subject as understood in the Panjab. The Shí'ahs are much more prone to occultism than their brother Musalmáns, and are said to possess no less than 6 books on magic; (1) *Jafar Jáma'*; (2) *Safínatu'-n-niját*; (3) *Tohfatu'-l-'awám*; (4) *Mahaju'-d-da'wát*; (5) *Mukáramu'-l-ikhláq*; (6) *Anwár-i-Na'mániya.* These books of course point to a Persian or Arabic origin of the practice, probably from pre-Islamite times. The names of the Imáms and of 'Ali are used in numerical squares according to the *abjad* (letter-value) system of computation. Notices of the custom are not uncommon in Indo-Persian histories as having been practised on the Mughal court-ladies. The Sunnís also have books on magic, the names of which are *Mujarrabát-i-Dírbí* and *Naqsh-i-Sulaimán.*—*W. Buchanan.*

687. **Eagle's flesh—Madness—Calcutta.**—Eating eagle's flesh is popularly said to cause madness. I have known a man actually mad say that it was eating eagle's flesh that had sent him mad. Does the superstition exist elsewhere in India?—*Julian H. Elliott.*

688. **Crows—Bombay.**—Note 455. If a crow light at the window and caw a guest is coming, and in order that he may put the family to no expense, he is usually greeted with "*káw, káw, páhuná el tar udun jáv:* crow, crow, let the guest fly away."—*K. Raghunáthji.*

689. **Omens—Shoes—Bombay.**—Note 452. If you see a shoe lying upside down put it straight, or there will be a row in the house.—*K. Raghunáthji.*

690. **Salt—Bombay.**—Note 451. Hindús will not give salt into a person's hands for fear of a quarrel. It must either be put near him, or placed on his up-turned hand.—*K. Raghunáthji.*

691. **Salt—Bombay.**—See preceding note. Salt may also be given on a pot, or on a leaf, or as above, but never into a person's hands, or there will be a quarrel.—*Balji Krishnarao.*

692. **Omens—Lamps—Cows—Bombay.**—If a lighted lamp falls and goes out there will be a death in the family. Also if a cow be heard lowing.—*Balji Krishnarao.*

693. **Omens—Journeys—Bombay.**—On leaving the house it is unlucky to meet a bare-headed man, or a widow, or to see a cat cross the path. If any of these things happen wait a while before proceeding.—*Balji Krishnarao.*

694. **Well-finding by Goats:**—Notes 17, &c. I am assured by dwellers on the right bank of the Satluj that several wells have been thus found. Goats have been driven into the jungles, and have rested in a circle, the well being found in the centre.—*M. Millett.*

695. **Well-finding by dreamers.**—In the time of Mahárájá Ranjít Singh a dreamer pointed out 17 or 18 wells in the vicinity of Kot Táhir, on the right bank of the Rávi.—*M. Millett.*

696. **Burning Houses to secure Issue.**—Notes Nos. 125, 527. The custom of burning down a house to cure sterility is known in the Merath District. I had a complaint the other day that a would-be mother had burned down one house, and as that measure had been without effect, proposed to burn down another.—*F. N. Wright.*

697. **Legend—Kanwari Rocks—Sakesar Hill.**—At the western summit of the Sakesar Hill, near the joint border of the Sháhpúr, Bannu, and Jhelam Districts, are some curious rugged rocks called The Virgins (*Kanwárí*). There are fissures between these rocks of vast depth, sheer chasms down to the level of the valley beneath, though the height of the mountain at this part is over 4,000 feet.

The following is the legend of the locality:—

In the reign of the Emperor Muhammad Sháh Tughlaq (1325-51 *A.D.*), the country was infested with gangs of Ghází s (Musalmán fanatics) who carried off plunder and village maidens to their northern homes in Afghánistán. Some of these Jihádís (crescentaders) visited the Sakesar Hill, where at that time existed the village of Bágh, some ruins of which are still traceable. The inhabitants, who were of the Tarér caste, killed some of their daughters to save them from the hands of the free-booters, while others of the vil-

lage maidens hid among the rocks and prayed for deliverance. Their prayers caused the mountain to rend and save their honor by engulfing the suppliants on the approach of their ruthless invaders. Hence the origin of these singular rugged rocks, parted by yawning chasms, bearing the name of The Virgins. The sight and near presence of the rocks then became too painful for the "*pères nobles*." The village was abandoned, and its Tarér families, bewailing the loss of their maidens, scattered among the surrounding villages of Láwá, Nimmál, and Músá Khel.—*J. Parsons.*

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698. **Nazar—Children—Calves.**—See note 448. When a child or calf (of a cow or buffalo) will not suck and shows unusual restlessness the illness is at once put down to *nazar*. Three red *chillis* (*capsicum annuum*) are passed three times over the sufferer, and then thrown into the fire,—three as an odd number being held more lucky than the even number four. If no intolerable smell arise it is at once decided that the infant or calf is certainly under the influence of *nazar*. A charmer is then called in who in the case of a child mutters over it some incantation (*jhárá*), usually in the evening. In the case of a calf he charms a ball (*perá*) of kneaded *átá* (a coarse flour), touches the head of the calf with it three times, and then gives it to its mother to eat, apparently to improve her milk, as it is popularly supposed that the mother too suffers from *nazar* when her calf does.—*Chaina Mall.*

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699. **Owl's flesh—A Love Philtre.**—It is commonly believed that owl's flesh given to either sex will make the recipient fall violently in love with the giver, and that nothing afterwards is likely to destroy the love thus engendered. I have on several occasions been requested to shoot owls for this reason. A bashful old man will occasionally put up a youngster who accompanies the *sáhib* to make the request with the above object. Last year I shot two fine long-eared owls to see if their feathers could be utilized as bustards' are for angling. There was quite a little contest amongst my servants for the possession of the birds' hearts, which are considered to be even a more potent spell than the other parts of the bodies.—*W. J. D'Gruyther.*

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700. **Cures—Pea-Fowls' Legs.**—These are much sought after as antidotes against fevers and ear-aches.—*W. J. D'Gruyther.*

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701. **Cures—Paddy-Birds' Soup.**—Soup extracted from the spotless large white paddy-bird (*baglá*) is a specific for asthma in any stage. —*W. J. D'Gruyther.*

702. **Gadar Sing.**—The *gádar sing* (jackal horn) is a tiny horn carried by the jackal "choir-master"—the one that leads their howls. It is a recognised article of commerce among *shikárís* (native hunters), and sells from Rs. 50 to 100. Its virtue is, that it prevents any one from scolding the wearer; "and hence," my informant naïvely remarked, "it is much sought after by Government servants." I know the names of several who cherish a *gádar sing* as their greatest treasure. Its effects, I am told, are beyond doubt.—*F. A. Steel.*

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703. **Dogs.**—Every common animal is associated with some omen. A dog has been mentioned in note 20, and I give here some omens and beliefs connected with it. It is believed that dogs possess the power of seeing evil spirits moving about, and that when they see one they howl, so the howling of dogs in the vicinity is a sign of evil. When out hunting if the dogs lie on their backs and roll, as they generally do when they find a tuft of grass or soft ground, it shows that plenty of game will be found. If a dog lies down quietly on his back in the house it is a bad omen, for the superstition runs that the dog is addressing heaven for support, and that some calamity is about to befall.—*Gurdyal Singh.*

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704. **Nazar—Buildings.**—When Hindús, and very often too Musalmáns, build a new or beautiful house they will paint an ugly picture of a *churel* (malignant female ghost) on a conspicuous part of it as an antidote to the evil-eye (*názar*).—*Maya Das.*

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705. **Eclipses.**—Among high-caste Hindús and Bráhmans no food that may have remained in the house during an eclipse of either sun or moon can be eaten. It must be given away. *Halwáís* (confectioners) who keep always large stores of sweetmeats on hand cannot of course sell off every thing before an eclipse commences. They avoid the evil effects of the eclipse by keeping some *kusa* or *dúb* grass (*cynodon dactylon*) in the baskets containing their wares.—*Maya Das.*

CASTES AND TRIBES.

706. **Territorial Names of the Sikhs.**—How did the Sikhs between the Satluj and the Jamná come to be called Málwá Sikhs? In Malcolm's *Sketch of the Sikhs*, Vol. XI of *Asiatic Researches*, p. 249, he says:—"The title of Málawá Sinh was conferred upon them for their extraordinary gallantry under the Bairágí Bandá, who is stated to have declared that the country granted to them should be fruitful as Málawá," the province of that name. Sir D. Ochterlony's *Proclamation* of 3rd

May 1809 was addressed to "the chiefs of the country of Málwá and Sirhind, on this side of the Satluj." At p. 250 Malcolm calls the Sikhs of the Jalandhar Dúáb, Dúábá Sinhs, as distinct from those of the Málwá and the Mánjhá. The Dúábá is still the popular name of the Jalandhar Dúáb in the Panjáb. At p. 251 he calls those of the Rechná Dúáb Dharpí Sinhs, those of the Chaj Dúáb Dhanigheb or Gujarát Sinhs, those beyond the Jhelam Sind Sinhs, and those near Multán Nakai Sinhs. Nakai Sinhs south of Lahore are well known. Are the other designations common? Dhanigheb would be more applicable to the Sikhs north of the Salt Range than to those of the Chaj Dúáb.—*D.G.B.*

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707. **Muhammadan Castes—Rangarhs—Garas—Qasais**.—The original issue of Rájpút mothers and Musalmán fathers are termed Rángarhs. These intermarry. But if Rángarhs marry out of the caste they become Sub-Rángarhs in the same way as the Gháttás become Sub-Gháttás (see note 543). There is a body of Hindú Rángarhs, too, the original issue of Rájpút fathers and Musalmán women, and Sub-Rángarhs similarly created. The Gárás (see note 25) are the Musalmán issue of the slave girls of the royal palace at Dehlí, and Sub-Gárás are created by a like process. So with the Qasáís or Butchers. But there is this difference between Hindú castes and Muhammadan castes that while alien marriages among the latter created sub-castes, no other social disqualification ensues beyond exclusion from marriages into the parent body. Muhammadans constitute a brotherhood, eat and drink together, and are unified throughout the social strata. But with the Hindús sub-casting means nothing less than out-casting or social outlawry.—*A. P. W.*

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708. **Suds—Legendary Origin.**—It is related that once upon a time a Chamár pledged his wife to a Baniyá according to ancient custom, for a sum of money repayable with interest. The Chamárí had a son by the Baniyá. After some years the Chamár came to redeem the pledge, but he was able only to pay the principal, for which he was allowed to take back his wife. The Baniyá kept the child in lieu of the accumulated interest (*súd*). This boy, who was nicknamed *Súd*, was the progenitor of all the *Súds.*—*J. G. Delmerick.*

[There was a very interesting controversy on the Súd Caste in the *Journal* of the Anjuman-i-Panjab in 1882.—Ed.]

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709. **The Jadus of the Shahnama.**—The *Sháhnáma* of Firdúsí, as the poet himself tells us, was composed from an old history in Pahlaví of the ancient Persians, which was probably compiled in the reign of Khusrav Parwez (591 to 628 *A. D.*). Though a great part of the poem may be said to be fabulous, still its historical character cannot be denied. It is certainly less fabulous than the *Rámáyana* or *Mahábhárata*. There is sufficient internal evidence to show that Firdúsí very closely followed the history he had before him, and he says that when Farídún's mother took to flight to save her infant child from the tyranny of the king Dahák, she expressed herself thus:—

> *Baburram pe az khák-i-Jádústán.*
> *Shawam bá pisar sú-i-Hindústán.*
>
> I would remove myself from Jádústán.
> Would go with my son to Hindústán.

She was, as the story says, not actually in Irán, but in a desert where she had concealed her son with a shepherd, who nourished him from the milk of Purmáya, a cow. Again, in Vol. III of the *Sháhnáma*, when Arjásp, the King of Turkestán, attacked Gushtásp, the King of 'Irán, in the account of the battle we find a mention of one Bedarafsh, the Jádú. He had killed Zarír, the brother of Gushtásp, and commander of the army, and had carried away the banner of the Persians after the best of their knights had fallen. Nastúr, the son of Zarír, went to revenge the death of his father, and cried out—

> *Kujá báshad án Jádú-i-Bedarafsh,*
> *Ki ú dárad án Kávayání darafsh.*
>
> Where can be that Jádú Bedarafsh,
> For he has that Kávayání banner.

Further on the poet tells us—

> *Bagashtand har do ba shamshír u tír,*
> *Sar-i-Jáduán, Turk, u púr-i-Zarír.*
>
> They both strove with sword and arrows
> The head of the Jádús, the Turk, and the son of Zarír.

At last the Jádú was killed by Isfandyár.

Now *jádú* in Persian as well as in Urdú means conjuration and necromancy, but the fact that in the whole of the *Sháhnáma* this is almost the only place where a Jádú knight is spoken of in this manner leads me to think that probably Jádú was the name of the tribe of this knight, whose real name is not given, for Bedarafsh simply means The Bannerless. Had in these instances the word Jádú been used to denote evil practices Arjásp certainly would have won the attribute from the poet. But it is *exclusively* used in reference to this nameless knight. In regard to the first quotation also, it might be explained that Jádústán was meant to denote the land where the black arts were practised, but its very juxtaposition to Hindústán would show that possibly it was the name of some country. There is to my thinking but little doubt that this Sar-i-Jáduán was not the head of the charmers but the head of the tribe of the Jádús, though

certainly not in this instance Krishna. We know very well from Indian History that the famous Jádú tribe, rendered still more famous by the immortal Krishna, did cross the Indus and went to Máru-sthal, which Colonel Tod in his *Rajasthan* conjectures to be Merv. When did this happen? After the time of *Mahábhárata* and in the time of Vyása? There is other independant evidence to show that possibly Vyása was a contemporary of Zardusht (Zoroaster), and therefore of Gushtásp.

It is related that there were 15 ancient prophets amongst the Persians, from Mih A'bád to Panjum Sásán, and that each had his own book—the last one compiled these fifteen volumes into one book, and translated it into the Darí Persian. This book is called *Dasátír.* It is divided into 15 parts, and in each gives the revelation supposed to have been given to each prophet. In the *Book of Zardúsht* I find the following passage:—"*Uknún Brahmaní Biás nám az Hind áyad bas dáná,*" *ki bar zamín kam kas chunán ast.*" "Now a Brahman called Biás comes from India very learned, such that there are very few persons like him on earth." The book then goes on to relate what questions the Bráhman is to put, and what replies the prophet is to make. It was at Balkh that Zardusht is supposed to have met Biás. From the *Puránas*, on the other hand, we know that Balkh was not unknown to the Hindús, and was called by them Balhika. Thus there was an intercourse between Balkh and India, and it is probable that the learned Bráhman really met there the head of the Zoroastrian religion, as is popularly believed to have been the case.

It is therefore probable enough that this Bedarafsh was some chief of the Jádú tribe who, with warriors from other Turánic tribes, fell upon the populous kingdom of 'Irán, and was killed in his attempt to conquer it. We find from the traditions of the Jádú (Ját) tribe that it after some time re-crossed the Indus towards India, and possibly the defeat it suffered in the west may have been the cause of its return.—*Gurdyal Singh.*

GEOGRAPHY.

710. **Village boundaries and River beds.**—The explanation of the formation of villages in long parallel strips given in note 470 does not cover all cases where this arrangement is found. Where a river valley is bounded by a high bank, it is common to find the village sites along the edge of the higher land, the village lands being partly on the higher and partly on the lower level. In such localities, if a village is divided into two or more, the natural course is to make the division by parallel lines crossing the high bank at right angles, so that each gets its proper share of all descriptions of soil. Long strips are consequently found above the high bank as well as below. This arrangement is common all along the high bank of the Satluj in the Náwashahr *tahsíl* of Jalandhar.

The villages north-east of Adampur in the Jalandhar *tahsíl* furnish another instance of this arrangement, which it is scarcely possible to connect with a receding water boundary. The general rule would seem to be, when well marked varieties of soil are separated by a definite boundary, to divide properties by lines crossing that boundary. What is known as rundale in Ireland is an instance of this.

Another rule which may be observed in Jalandhar and probably in other densely inhabited tracts is that the older villages generally have large areas, while the smaller villages by which they are surrounded, often named from persons or tribes, or called Májrá, Mazára, Nangal, or Chak, are of more recent origin.—*D. G. B.*

711. **The Kots of Kasur.**—See note 734 post. The town of Kaśúr was an aggregate of fortified villages, each forming a separate *kot* or fort. These once numbered 12, and each had a separate name taken mostly from some distinguished person. These names are still remembered, though the greater part of the *kots* have ceased to exist, and the others have become merely urban districts or *muhallas*. These names are—(1) Kot Khwájá Husain Khán; (2) Kot Khwájá Ghulám Muhayu'ddín Khán; (3) Kot'Usman Khán (4) Kot Badaru'ddín Khán; (5) Pír dá Kot; (6) Kot Murád Khán; (7) Kotal Garhí; (8) Kachcha Kot; (9) Kot Ruknu'ddín Khán; (10) Kot Halím Khán; (11) Kot 'Azam Khán; (12) Kot Fatehu'ddín Khán.—*Nizámu'ddín Khán.*

[This list, given by an inhabitant of Kasúr, does not quite agree with that in the *Lahore Settlement Report.*—Ed.].

LANGUAGE.

712. **Derivation of je, if.**—See note 33. जइ "if," the modern जे, is not derived from जदा (Sanskrit यदा) which means "when," but from Sanskrit यदि which means "if." The Sanskrit paraphrase of the passage quoted from *Sakuntalá* ii, gives यदि not यदा. There is no authority for supposing that the change of *a* into *e*, of which numerous instances occur in all Prákrit and modern dialects, is found in the word *je* "if," which, it may be remarked, is good Hindí as well as Panjábí. Nor is it likely that Pahlavi forms would

be elucidated by Prákrit to any very great extent. The Persians in separating from the Indians doubtless carried with them many colloquial Aryan words, some of which are found in the Vedas, but those are of an earlier form than the Prákrits which we possess any knowledge of.—*John Beames.*

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713. **Corruptions of English—phut—foot.**—In a song from the Kyonthal State near Simla occurs the phrase "*áth phúto rá takhtá, nau phút rí kharí.* An eight-foot plank, a nine-foot beam." Here *phúto* and *phút* is "foot." *Dofuttá* for a two-foot rule is common among Panjábí workmen, but the presence of an English word in a song in such a rough hill dialect as the above is very remarkable.—*R. C. Temple.*

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714. **Divisions of the Day.**—Would it not be desirable to have a collection of the different terms used in different places to indicate the divisions of time? In the Panjab, north of Lahore, I have found the following terms in use, and divisions of the day recognised:—

(1). Before day light: *dhammí velá* by Hindús; *namáz velá* by Muhammadans.

(2). When the sun is up they describe the height of the sun by the curious phrase of a "rope's length high." "*Ik rassá din charhá*, the day advanced one rope," and so forth. The *rassá* is 12 *háths* (of 18 inches) long. The same phrase is *not* used of the setting sun.

(3). *Chhá velá*, about 7 or 7-30 A. M., the time for taking *lassí*, which I understand to be curdled milk.

(4). *Roti velá:* forenoon, 10 A. M. to 12 noon. This is sometimes distinguished as *niddá rotí* and *pakká rotí: niddá* means small, and I believe the terms to refer to the beginning and end of the period.

(5). *Landá velá* (Hindus); *peshí velá* (Muhammadans): afternoon, 2 to 3 P. M. Here also they talk of *bará peshí* and *niddá peshí.*

(6). *Dígar velá*, afternoon, which I understand is used by Muhammadans only and not by Hindús.

(7). *Tarkálán velá* and *nímáshán velá:* evening.

(8). *Bhatta velá* (Hindus); *khuftán velá* (Muhammadans): night-fall, about 9 P. M.—*B. H. Baden-Powell.*

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715. **Transliteration of Indian Names.**—In the map attached to Cunningham's *History of the Sikhs*, published about 1846, I observe that the spelling is Ambálá, Jalandhar, etc., whereas the spellings Umballa, Jullundur, etc., are not only still in vogue, but most of the Settlement Maps of a later date than Cunningham's book spell Umbálluh, Jullundhur, etc. It would be interesting to know how the more scientific and useful should be an older usage than the rough and ready and incorrect one.—*Orthos.*

[As long ago as 1784, Sir William Jones opened the *Asiatic Researches* with a paper on transliteration, and proposed the very form we practically use in scientific works at the present day, and which, after a very long period for such a reform, was formally adopted by Government some few years since. Sir William admirably showed the ridiculous results of the method of writing oriental words in vogue in his day, but many scholars stuck to it for years afterwards—*vide* the preface by H. H. Wilson to Roebuck's *Oriental Proverbs* about 1823, and the public does so still. After his time some writers used his system, and others the usual method, which really meant writing according to fancy, and hence the apparent anomaly of a correct form of transliteration preceding an incorrect one. By the way the *Settlement Reports* were not so unscientific as would appear, as they transliterated regularly, though clumsily, but they rendered always Persian forms and not Nágarí or indigenous ones,—*e. g.*, they wrote Umbaluh, which renders انباله and is the same as Ambálah, whereas Ambálá renders अम्बाला which is indigenous. I do not think it is even now sufficiently recognized that to transliterate Persian characters in writing Indian names is to use a transliteration of a transliteration.—ED.]

LAW.

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716. **Succession to Land Revenue Assignments.**—Continued from note No. 626. Commissioners were instructed in *Circular* No. 2, dated 25th May 1860.—"If," it was said, "the existing owners shall deliberately and voluntarily agree that succession to their estates shall henceforth be regulated by the law of primogeniture to the exclusion of all other customs and laws whatsoever, you will then cause a formal deed declaration of the fact to be carefully drawn up and attested, a copy of which will be deposited in the archives of Government, and which will alone be of force to determine the future legal transmission of such *jágírs.*" Further instructions were issued in a subsequent *Circular* No. 246—52, dated 6th April 1861, p. 59, *Panjab Government Revenue Proceedings* February 1880:—"A number of chiefs executed deeds accordingly, whilst others declined to do so. In many cases these deeds entered into points not contemplated in the Government instructions, and it does not appear that the express confirmation of Government was actually given to any of the deeds executed after 6th April 1861." "Still" (Mr. Barkley, writing in 1871, goes on to say) "as regards the adoption of the rule of primogeniture, and the provision to be made for junior branches, such deeds would apparently become binding if confirmed by Government, and those executed under the *Circular* of the 25th May 1860 would perhaps be binding without such confirmation as

far as they were in accordance with that *Circular.* The question, how far such deeds would amount to an execution of a power conferred by law, has, however, never been decided:" (Barkley, *Non-Regulation Law*, p. 226). See also *Panjab Government Revenue Proceedings*, February 1880, No. 8 A., where the principal papers are printed at length ; *Non-Regulation Law*, pp. 218-27, 317-20 ; and *Panjab Record* No. 68 C. R. of 1869.

In a report on the case to the Supreme Goernment, No. 422, dated 15th July 1861, the Panjab Government observed—"one important point only remains to be adverted to, *viz.*, the force of the deed executed by the *jágírdárs*, declaring that primogeniture shall be the rule of succession to their *jágírs*. It is evident that, unless this be made binding on all future inheritors of the *jágír*, the policy of the Government may be set aside by individuals. This point, however, will be discussed at length, when the reports of the several Commissioners and the deeds themselves shall have been transmitted to this office." As a matter of fact, the promised discussion never took place, and no reply was made by the Government of India (Panjab Government *Letter* No. 171, dated 18th February 1880, to the Commissioner of the Dehlí Division).—*K. B.*

[To be continued.—ED.]

HISTORY.

717. **Raja Hom—Raja Dhartali.**—Who was Rájá Hom of Dehlí. And who was Rájá Dhartalí?—*C. Swynnerton.*

718. **Fall of Merath — Harwat.**—See note 490. Harwat should certainly be Hardatt, *d* د and *w* و being scarcely distinguishable in Persian writing ; and the "other part of his dominions" almost certainly means Baran—*i.e.*, Bulandshahr. —*F. S. Growse.*

[See for further information Mr. Growse's article on the town of Bulandshahr, *J. A. S. B.*, Vol. LII, Pt. I, pp. 279-280. —ED.].

719. **Traditional History — Battala.** — In Panjabi *Battálá* means exchange, and the reason for the name is thus popularly given. The old site of the town was between the Satluj and the Chenáb, but it was swamped in a great flood, and afterwards what few people remained were harried by the Mughal invaders. In the time of the Emperor Bahlol Lodí (1450-1488 *A.D.*) one Rámdeo Bhattí got a lease *by deed* of the whole Panjab revenue from Sattár Khán, the Governor of Lahore. This Rámdeo re-founded Battálá on a height at its present site, so naming it because he had changed the site. It has flourished ever since the days of Akbar (1556-1605 *A. D.*).—*Gulab Singh.*

720. **Pedestal or Breastplate.**—In note 570, I believe the word "pedestal" should have been translated "breast-plate," for, as it stands, the pedestal was over twenty-fold *lighter* than the idol which stood on it.

The mistake occurs in the Pashtú translation of the Persian word used by Firishta. The above was brought to my notice, but I have had no means of referring to the original Persian text to verify the fact. There is, however, obviously some mistake. Perhaps some of your readers could correct it.—*T. C. Plowden.*

ANTIQUITIES.

721. **Patiala Territory.**—I am told that the following places in the Patiálá state are worth searching for antiquities : Ghurám or Sunnám, 12 miles from Patiálá town ; Bannúr near Rájpura ; Bhatindá ; Kalaith near Jínd, but in the Patiálá Territory ; Bhawáná near Panjaur or Kálká. Can any one give me precise information ?—*R. C. Temple.*

DISTRICT WORK.

722. **District Roads—Bengal.**—Note 37 : *kankar* laid on sand generally sinks in from the weight of carts and breaks up, unless laid very thick. A good road over sand may be made by mixing equal parts of mud and sand and laying thick. This is astonishingly firm, and stands a great amount of wear and tear. It makes a mixture of the consistency of asphalte. The mud in Bengal is, however, probably much stronger and more tenacious than that in the Panjáb. It is in fact strong clay.—*John Beames.*

MISCELLANEOUS.

723. **Affection between Animals.**—I saw in a Rohtak village lately a curious instance of friendship between a dog and a kid. The kid was lying between the dog's feet, and when the dog was disturbed and moved way the kid followed him closely, and kept as near him as possible, evidently out of affection towards its protector.—*J. Wilson.*

724. **Manual Signature.**—(See notes 244 and 535). Mr. Barnes notes in his *Kángrá Settlement Report*, that the deed by which Maharájá Ranjít

Singh guaranteed to Rájá Sansár Chand his hereditary dominions in Kángrá after the expulsion of the Gurkhás, was stamped "with his own hand, dyed in saffron."—*Denzil Ibbetson.*

725. **The Red-hand Stamps.**—See note No. 7. I have read (in some authentic work on the North American Indians, whose name unfortunately has slipped my memory) of the burial of a chieftain on the banks of the Mississippi. He was placed upright upon his horse, and the warriors advanced singly, and each pressed upon the horse and rider his open palms which had been previously smeared with red paint. When this was done a mound of earth was heaped up over the bodies, and they were left erect but buried under the soil.

The red-hand, so frequent also in Central America, is one of the most fascinating mysteries. —*Henry Phillips: Philadelphia.*

PROVERBS.

726. **Panjabi Proverbs**:—

(1). *Aggá vaur te pichhá chaur.*
Brickbats before and waste behind.
(Making no progress).

(2). *Aggon hath na áyá pichhon kuttá lai giá.*
The second handful fails and the dog takes the first (grasping at too much).

(3). *Awwal khesh te ba'ad darvesh.*
First yourself and then the beggar (charity begins at home).

(4). *Awwal to'ám te ba'ad kalám.*
Eat first and talk afterwards.—*Ghulam Hussain Khan.*

727. **Marriage Riddles.**—Before a wedding takes place it is customary for the female relatives of the bridegroom-elect to invite him to a feast, when they surround him, and ply him with jokes, and worry him with riddles, of which the following is a specimen from the Jhelam District.

SAWAL.

Khánd pakká, úpar báhí sújní:
Mán terí ain súí jyún pahárán dí bújní.

JAWAB.

Khánd pakká úpar báyá pání:
Mán merí ain suí jyún mahilán dí Rání.

QUESTION.

Cooked the food and covered over with a kerchief:
Thy mother bare thee as a monkey of the hills.

ANSWER.

Cooked the food and wetted over with water:
My mother bare me as a queen of the palace.—*Ghulam Hussain Khan.*

728. **Saying in Assam**:—*Illáhob'illáh kúwat yáh kaun wassat thí? Sárá badan langúr ká, bhali dum mán kasúr thí!*

Translation wanted.—*W. Broucke-Moore.*

[It appears to mean—God forbid! What thing is this? The whole body is a monkey's, only the tail is at fault! The exclamation usually called *láhaul* used when seeing something dreadful, is properly *lá haula wa lá kúwata illá b'illáh*, there is no power and no strength but in God: it has been evidently corrupted in the above.—ED.].

729. **Proverb, Assam**—

Jis ká bándar wohí nacháwe.

Who owns the monkey makes him perform (the possession of the instrument is the best judge of its merits).—*W. Broucke-Moore.*

730. **Panjabi Proverbs.**—

28. *Bilí nún chhichhrían de supne.*
The cat dreams of her tit-bits (the wish is father to the thought).

29. *Budhí ran tel dá ujárá.*
An old woman is a waste of hair-oil (the dressing up of an old harlot).—*Aya Singh.*

731. **Saying from Lahore.**—

Já, dhíe, Rávi:
Nán koí jávi:
Nán koí ávi.
Go, girl, across the Rávi:
Whither none goes,
And whence none returns.

In the old days the above saying was said on the departure of a Lahore bride to her husband's house *across* the river. It faithfully gives the conditions of pre-English rule. The bride had to traverse an arid and rugged tract, and an escort had to be arranged for, as the rural roads were infested by robbers, and in addition to this the bridge-of-boats over the river was always in a dangerous state. So that a journey, which can now be accomplished unprotected in a few hours, was considered not only arduous, but hazardous to life.—*Aya Singh.*

732. **Agricultural Proverbs—Oudh.**—

Sáwan súkhe dhan;
Bhádon súkhe gehún:
A dry *Sáwan* and rice:
A dry *Bhádon* and wheat.

Sáwan is July-August: *Bhádon* is August-September.

(2). *Mágh ke barse, mátá ke parse.*
Rain in *Mágh* is (as) mother's milk (to the earth).

Mágh is January-February.—*Kakká Mall, Faizábád.*

MAKZAN-I-PANJAB.

733. **Kasur Pathans—Ancestors of the Mamdot Na-ab :** p. 34.—350 years ago certain Afgháns came from andahár and settled in Kasúr, where they found a iantity of Patháns already settled. They took to orse-dealing and military employment.

734. **Bhangi Sikhs attack Kasur—Mu'izzu'ddin Khan :** 34.—In St. 1827 (*A. D.* 1770) the Sikh Sardárs, Chandá ngh and Gandá Singh, Bhangí, attacked Kasúr, and e Patháns of the place collected together and resisted em. At first Kasúr was plundered, but in the end the atháns were successful, and ejected the Sikhs. Some me afterwards the Sikhs attacked again, but owing to e bad management of Guláb Singh, Bhangí, Mú'izzu'd-n Khán, Afghán, turned the Sikhs once more out of asúr. He took possession of Kot Ruknu'ddín Khán id became independent. He found in it a gun and ,000 rupees, which enabled him to establish himself nally. On this Guláb Singh, Bhangí, again attacked asúr, and was resisted by Nizámu'ddín Khán and utbu'ddín Khán, sons of Mu'izzu'ddín Khán, and re-ilsed.

[The town of Kasúr is traditionally divided into 12 *kots* or arters, each named after a Pathán chief. Only eight exist w, and of these, four are more or less unoccupied. Four have sappeared altogether. Kasúr is always, and wrongly, spelt Qasúr قصور by *munshís*, following the well known Urdú word.—Ed.]

735. **Qutbu'ddin Khan and Nizamu'ddin Khan of** a-ur: p. 34.—These Patháns took possession of Khu-án, ten miles from Kasúr, from Díwán (of Mahárájá anjít Singh) Majlis Rai, and also got possession of hunálá, Shámkot, Chúnián, etc., and crossing over e river Satluj, built a strong fort on the site of the d fort of Mamdot. The Kasúr State now had seven ıns, and 30,000 or 40,000 horse and foot.

736. **Ranjit Singh attacks Kasur:** p. 35.—In the d (Mahárájá) Ranjít Singh, the Sánsí, of Láhor, ught with these Kasúr chiefs four times successively, t the Afgháns kept possession of their territories.

737. **Wasil Khan of Kasur:** p. 35.—In 1802 *A. D.* ásil Khán, nephew to Nizámu'ddín Khán, of Kasúr, ırdered him in some quarrel. Qutbu'ddín Khán was en at Khudíán. Hearing of his brother's death he w Wásil Khán in revenge, and succeeded his bro-er.

738. **Fall of Kasur—Qutbu'ddin Khan of Mamdot**— 1807 *A. D.* Ranjít Singh once more attacked Kasúr th 25,000 men, and defeating Qutbu'ddín Khan looted ısúr, and took all his possessions in Kasúr, Chúnián, ıudíán, etc. On this the Nawáb (Qutbu'ddín Khán) nt and settled at Mamdot. The family count their scent from Mu'izzu'ddín Khán, who had been a horse-aler. Qutbu'ddín Khán died in Amritsar of nephritis *A. D.* 1831.

739. **Jamalu'ddin Khan of Mamdot.**—He left two sons, Jamálu'ddín Khán and Jalálu'ddín Khán. Jamálu'ddín Khán, the eldest, succeeded to the estates and got the title and powers of the Nawáb from the British Government. But he was a great tyrant, and his powers were taken away, and was afterwards allowed to settle in Láhor, and then at Máchíwárá (Firozpur District), where he died in 1864.

TARIKH-I-PANJAB.

740. **Har Govind—Dara Shikoh—Story of the horse :** p. 24.—When Dárá Shikoh was ruling in the Panjab (A. D. 1631-1658) Har Govind joined him and went with him to Kashmír. When he returned one of his followers was bringing a valuable horse for him, and on the road the emperor's people seized it and showed it to the emperor, who ordered it to be sent to the stables and paid for it. Har Govind was very angry, and complained to Dárá Shikoh, but as the emperor wanted the horse nothing could be done. After a while the horse became lame, and the emperor gave it to the Qází, who cured it. After a while the Gurú bought it from the Qází. At this time a maid named Kaulán belonging to the Qází being angry with him, left him and went to the Gurú; the Qází pressed the Gurú to send her back and pay for the horse, but the Gurú would do neither. The Qází complained to the emperor, who told Dárá Shikoh to see him redressed.

741. **Har Govind—Mukhl's Khan :** p. 25.—Before this matter was settled another arose. A Sikh brought a hunting falcon belonging to the emperor to the Gurú who kept it. The emperor advertised the loss through all the Panjáb. The Qází heard that Gurú Har Govind had it, so he told the emperor, who sent Mukhlis Khán, a noble, with 7,000 horse to fetch Har Govind, the maid, the horse, and the falcon at all costs. At Amritsar the Gurú fell on him with 20,000 men, and killed hundreds of the Musalmans, including Mukhlis Khán himself, and defeated the emperor's army.

742. **Har Govind's end :** p. 25.—The Gurú, however, out of prudence left Amritsar for Bhatindá (Patiálá State) where Dárá Shikoh his friend protected him. After several years he returned to Kartárpur (Jalandhar District) and settled there. The governor of Jalandhar reported that he was collecting another army, but Dárá Shikoh warned him, and he escaped to the hills, and there died in *St.* 1695 *A.D.*, 1638 *A. H.* 1066.

[This story is not the received one. See Trumpp.—Ed.].

TAWARIKH QAUM KHATRIAN.

743. **Definition of Khatri by Harischandra Shastri:** p. 6.—Translation of the first *slok* (See note 646). Those who observe the ten rites (*sanskara*), and can eat and drink with Bráhmans, and promote the religion of the *Vedas*, they call those Kshatryas Khatrís.

[The quotations are important as showing modern tradition.—Ed.].

FOLKLORE FROM DIFFICULT SOURCES.

WYNYARD'S AMBALA.

744. **Samadhs** : p. 93 § 415.—The *samádhs* were formerly places where *faqírs* were buried alive. That fashion has now fallen into disuse, and they call the tomb built over a *faqír* who has died a natural death a *samádh*. The *samádh* is generally watched by the late *faqír's* pupil, who keeps the building clean and strews flowers on it.

[Something of the same process goes on with regard to Sayyid's tombs.—ED.].

745. **Satis** : p. 94 § 418.—*Satís* are the shrines built over remains of women who have put an end to themselves on the death of their husbands, and who by that act, considered holy, have become objects of devotion.

746. **Brahma's Shrines—Stones** : p. 94 § 419.—The shrine of Brahmá is a stone under a *Bargat* (Banyan) tree : offerings are made to it with the view of curing fevers and recovering lost property.

747. **Bhumias or Kheras**: p. 94 § 422.—These places are looked on with religious veneration by both Musalmans and Hindus. They are small square mounds of earth or brick, generally made at the time a village is located. Offerings are made to them on Saturdays and Tuesdays, when the village women assemble and present them.

748. **Dargahs or Khangahs** : p. 95 § 426.—These are the burial places of the Musalmáns who have died in the odour of sanctity. Only Sunis, however affect them ; Shí'ahs hold them to be an abomination and a sin. At the most famous of these *Dargáhs* feasts are held on the anniversary of the saint's death; a *mujawir* or attendant is generally attached to these places, who lights them and keeps them clean.

749. **Makan Chihla-kashi**: p. 95 § 42.—There are three places in Thánesar, called *Makán Chihla-kashí* (the place of the 40 days' fast), where Musalmáns have sat for 40 days absorbed in devotion. They are now looked on with reverence. Feasts are held at two of them. See note 675.

750. **Lal Guru** : p. 95 § 429—There is one place called Lal Gurú at which the Chúhrás or sweepers worship. Two of their *faqírs* preside there.

[Can any one give information as to the precise locality ?—ED.].

CENTRAL PROVINCES GAZETTEER.

751. **Popularity of Kabir** : *s. v.* Bilaspur.—In the Biláspúr District nearly the whole community of Pankás, Gandás, and Koshtís, whether at the present time by trade weavers or agriculturists, are in religion Kabír Panthís and not Hindus. Other castes, Baniyás, Kurmís, Telís, Kumhárs, etc., are Kabír Panthís and Hindus,—*i.e.*, accepting the Hindú mythology in all its integrity, and adding thereto Kabír as one more divinity. Taking all classes probably one-fourth of the population are more or less followers of Kabír.

752. **Pankas Popular rhyme** : *s. v.* Bilaspur.—The Pankás from being Satnámís, worshippers of the True Name, like the bulk of the Central Provinces low castes, became Kabír Panthís, hence the following very common rhyme regarding their change of faith, which is regarded by the Pankás as pleasing and complimentary:—

Pání se Panká bhae
Búndan húá sarír ;
Age janam men Panká ;
Pichhe Dás Kabír.

which in English doggrel may be rendered—

In former lives the Panká
Dragged on a mean career:
Now born again from water
He shines a Dás Kabír (Kabír Panthí).

753. **Kanwars—Godlings of aborigines**: *s.v.* Bilaspur.—Following the Gonds, the Kanwars are the next largest section of the aboriginal population of the Biláspúr District * * Their common deities are Thákur Deva and Dúlá Deva (see note 429), common also among the Gonds. Pahár Pát, the presiding genius of the hills, is worshipped by many; a stone being set aside in some solitary spot to which at certain intervals offerings are made. Rátmáí, goddess of the night, is worshipped by some during the darkness. Others worship Lachhmí, goddess of wealth, by placing a slab near their grain-store, to which offerings are made in order to elicit the smiles of fortune. The higher classes once a year at the Dasahrá festival worship the broad sword as the emblem of power under the name of the Jhárákhand or Jhágrákhand.

754 **Tutelary Deities—Thakur Deva—Dula Deva** : *s. v.* Bilaspur.—Every hill has its god, every stream its spirit : villages have generally their protecting deity or deities, who are invariably supplicated when epidemics prevail, when murrian appears among the cattle, when drought threatens the crop, and on all occasions of bereavement and misfortune. The two most common local deities are Thákur Deva, the preserver of the village, who has often a snug little tabernacle carefully thatched, made for him outside the village, and Dúlá Devá, the protector of the hearth, to whom a corner inside each house is set apart and frequent offerings are made. Thákur Devá requires annually a sacrifice of blood, while Dúlá Devá is propitiated by an offering, however humble.

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FOLKLORE FROM DIFFICULT SOURCES.

CENTRAL PROVINCES GAZETTEER.

826. Cholera—Specifics: *s. v.* Bilaspur.—When cholera visits a village, first one falls, then another, and there is something so unaccountable in the disease, so mysterious in its selection of an apparently arbitrary route, while its attacks are so sudden and fatal, that we can be little surprised if among an ignorant people a state of almost abject despair follows its advent. In this temper of the community a Baigá (priest—see notes 417 ff) is summoned, and after going through certain ceremonies he declares what should be done. Sometimes it is a cock or a goat that has to be sacrificed to appease the local deity, and if this is unsuccessful then the whole community temporarily deserts the village, leaving behind only the dying and the dead.

827. Witches: *s.v.* Bilaspur.—If the Baigá (priest) declares that a witch (*tonhí*) is the source of the suffering of the people the adult males of the village are then assembled in solemn conclave while the Baigá sitting in their midst proceeds to ascertain what unfortunate woman is guilty. Of course each individual Baigá has his own procedure. One of the most noted had two most effectual methods for checkmating the witches. His first effort was to get the villagers to describe marked eccentricities of the old women of the community, and when these had been detailed his experience soon enabled him to seize on some ugly or unlucky idiosyncracy which indicated in unmistakeable clearness the unhappy offender. If no conclusion could be arrived at in this way he lighted an ordinary earthen lamp (*chirágh*), and repeated consecutively each woman's name in the village; he fixed on the witch or witches by the flicker of the wick when the name or names were mentioned. This discovery of the witch soon resulted in her being grossly maltreated and, under the native Government, almost invariably ended in her death.

828. Evil-eye—Change of residence: *s. v.* Bilaspur.—A lingering or strange sickness is often supposed to be occasioned by the glance of an evil-eye, while any unfortunate family bereavement is in itself usually accepted as necessitating a change of residence, even though it involves the relinquishment of ancestral fields and the severance of all early associations and ties.

POSTANS' CUTCH.

829. Postans' Cutch.—Cutch, or random sketches taken during a residence in one of the Northern Provinces in Western India, interspersed with legends and traditions, by Mrs. Postans, 1839.

[Cutch, or properly Kachh, is a sea-board native State immediately to the south of Sind. It is cut oft by the Rann, a salt marsh, from the rest of India, and has a population mostly of Járejá Rájpúts.—Ed.].

830. Legend—Birth of Vikramaditya: p. 18 ff.—Indra, the king of heaven, was watching some *apsarasás* (celestial nymphs) dancing, with his son Gandharva Sena. The lad fell in love with one of the girls, and began behaving towards her with indelicacy, on which his father cursed him to take the form of an ass that "the smell of ass's skin might rise as incense to heaven." Gandharva Sena was accordingly precipitated from heaven and found himself in a potter's house at Raipúr. The potter finding him a good serviceable ass, put him into his stables. But at night the ass said to him: "Go to King Dhárá and tell him I demand his daughter in marriage." In spite of the potter's hesitation the news reached King Dhárá's ears, and he came to see the ass for himself. On this Gandharva Sena explained himself, and the King to test if he were really the son of Indra, requested him to turn his fort into iron with silver turrets and brazen gates. This was done at once, and so the ass was married to Dhárá's daughter. The queen, however palmed off a *laundí* (slave-girl) on to him, but as at night Gandharva Sena could doff his ass's skin the *laundí* had nothing to complain of. This roused the curiosity of the queen and her daughter who managed to see him at night, with the result, of course, that the latter fell in love with him. She then claimed him and burnt his ass's hide when laid aside at night, the smoke of which arose to heaven and dissolved the curse. The city of his disgrace was, however, destroyed and depopulated, and Gandharva Sena and his wives only escaped. The wives then brought forth two sons Vír and Vichram (Vikramáditya).

[The above story is pure folklore, and in many forms is told all over India. It belongs to the temporary eclipse class of folktales.—Ed.].

831. Coins of Raipur—Ass for impress: p. 17.—Coins are found among the mines (of Raipur near Mándví) bearing the image of an ass, and as the natives can account for so singular an impress on what was probably the current coin, or for the desertion of the city, only by a legend, they tell one about Víra and Vikrámaditya, grandsons of Indra.

[May not the ass be accounted for by the fact that the wild ass (*gorkhá*) is almost the only animal that can thrive in the Rann of Kachh, and so may be called the national animal? By the way are not Víra and Vikrámaditya the same person?—Ed.].

832. Legend—Vikramadítya obtains Ujjayiní: pp. 20-22.—Vichram on his way to Hindústán had a dream that he would reach a mighty river, where he would find a dead body floating with a *ta'wíz* (charm) on its arm which would make him King of Ujjayiní. In accordance with this dream he proceeded thither. On their arrival the brother's Vír and Vichram put up with a potter, who they found bewailing his fate; for it appeared that a Rákshasa (ogre) had possession of Ujjayiní and devoured nightly the king of the place, and had ordained that one of its inhabitants should be daily appointed king, and the potter's turn had come. Vichram offered himself in his place and was elected king of Ujjayiní. That night as usual Agwá Baitál, the ogre, first wetted his appetite with *ghí*, rice, and sugar as usual, and then called out to Vichram, on which Vichram felled him to the ground and turned him out of the place, thus ridding Ujjayiní of the pest and obtaining the kingdom.

[The above is also pure folklore and is told in various ways all over India. We have a variant in England in the story of St. George and the Dragon. In the above extracts the narrative is much curtailed and the spelling of names altered to the transliteration adopted by this journal.—Ed.].

833. Gandharva paisa: p. 22.—The coins of Raipúr are small square copper coins known locally as *Gandharva paisa*.

EXTRACTS FROM NATIVE AUTHORS.

TAWARIKH QAUM KHATRIAN.

819. Kshatriya is Khatri: p. 6.—Translation of a *slok* from the first chapter (*adhyá*). "The real word Kshatriya is popularly called Khatri by mistake."

820. Kshatriya.—Khatri—Rajput: p. 8.—Translation of *sloks* from the fourth chapter. "Khatrís are those who have been initiated into their caste rites (*sanskara*) by Bráhmans according to the *Vedas*. These rites are ten in number, but some affirm that there are 84. Most people, however, observe ten only. Manu says, according to the *Vedas*, that Bráhmana, Kshatriya, and Vaisya can be admitted to the ten rites. From several *shástras* it appears that the original Kshatriya and Vaisya do not now exist. This opinion can be thus called correct, that modern Kshatriyas do not perform their observances rightly. So it may be correctly said that they have disappeared on the ground of their failure of observance alone. But in my opinion those Kshatriyas, who keep up their religion and are correct in their observances, and can eat and drink with Bráhmans, are real Kshatriyas. All Northern Khatrís are orthodox, are correct in their observances, and are followers of the Kshatriyas' faith. Rajputs have an inferior position to the Kshatriyas, as they arose later out of the Kshatriyas. They cannot eat and drink with Bráhmans, and are not correct in their rites, hence they are merely nominal Kshatriyas."

821. Kshatriyas and Paras Ram—Sarsut Brahmans: p. 12.—Translation of *slok* from 8th chapter:—"In this chapter I will explain how the descent of the Kshatriyas was preserved, and how the Sáraswati Bráhmans saved their (the Kshatriyas) pregnant women from miscarriage.

Whenever the original Kshatriyas hid themselves from Parasu Ráma the Bráhman, he found them out and put them to the sword. Some of them fled from the Bráhman into the jungles, and several of their Rájás called themselves Vaisyas, and thus became much lowered. But they would not give in to the Bráhmans, though many fell by Parasu Ráma's sword. Some of them examined the *shástras* composed by Manu, which pointed out the difference between Bráhmanas and Kshatriyas, and whose precepts coincided with the *Vedas*. Manu had written that the Bráhmans are highest of all. After this they sought the mercy of the Bráhmans.

Other Rájás fled to different countries, and many took to trading. And although some of them sought Parasu Ráma's mercy he refused it, and disappointed them. When he knew that no Kshatriya of any power was left alive he still thought that some might be yet unborn to trouble the Bráhmans, so he determined to kill the unborn babes. So he destroyed the unborn children of thousands of pregnant Kshatriya women. But one of these, to save herself from the dreadful tyranny, took refuge in the house of some Bráhmans, that lived on the banks of the Sáraswatí, and are so called Sáraswatis, and begged protection for her unborn child, so that the line of the Kshatriyas might be preserved. Seeing her one Mainava of the Goshaka Gotra, determined to save the woman.

By chance Parasu Ráma came there armed and told him that he had heard that a pregnant Kshatriya was in his house, and demanded her, that he might slay the child and fulfil his desire. On this the Bráhman answered that the pregnant woman was not a Kshatriya, and asked what ill feelings he had towards her, as all other Bráhmans protected her. Parasu Ráma said: "If she be a Bráhman eat unlawful food at her hands." Whereon the Sáraswati Bráhman of the Goshaka Gotra ate unlawful food at her hands, so Parasu Ráma left her alone.

On this the woman was saved, and thus the Sáraswati Bráhman saved the line and religion of the Kshatriyas, and so the latter began to treat the Sáraswati Bráhmans as their parents. And as a return for the protection given by them, they made them their family priests."

TARIKH-I-MAHMUD.

822. Miraculous Indian bird—the life index: p. 166.—In *A.D.* 1018 the Sultán Mahmúd brought from Hidústán a bird like a turtle dove. If any one put poison in the King's food and brought such food to the company at the banquet it would be restless and shiver and involuntarily shed tears.

[This is the regular Indian folklore notion of "the life-index," arising from the idea that there is an object outside one which exactly indicates the condition of one's life. The mediæval European and modern Indian practice of destruction by effigy, sticking pins into a wax figure of the enemy, &c., and the still existing custom of burning in effigy, arise from this notion.—ED.]

823. Healing Stone: p. 166.—He also found a stone in Hindústán, such that, however badly a man might have been wounded, if he would but pulverize it in water and apply it to his wound it would at once commence to heal.

824. Mahmud's tenth expedition: p. 168.—In 412 *H.* or 1021 *A.D.* the Sultán heard that the infidels of Hindústán grossly abused the Rájá of Kanauj, who bore the name of Korah (see note 491) for serving him, and that Nandá Rájá of Kalinjar (in Bundelkhand) had pursued and slain him. So the Sultan went to Hindústán with a larger force than on former occasions in quest of Nandá.

825. The battle on the banks of the Jamna: p. 168.—When the Sultán arrived at the River Jun (Jamná) the Grandson of Jaipál, the Rájá of the Panjáb, who had frequently fled from him to help Nandá, advanced in the midst of his route to give the Sultán battle. The river, however, was very deep, and no one could cross it. But all of a sudden eight *ghuláms* (nobles) of the Sultán crossed the stream with their contingents and drove the whole army of Jaipál's grandson in confusion before them. There was a city close by which they plundered, razing its temple to the ground.—*T. C. Plowden.*

300 or 400 years old, in the Dhárákshetr or Cistern Temple, just off the highroad in the town, and one over a spring to the north-east of it, some little way out of the town. This last is old and long, but nearly illegible. Old "masons' marks," mostly variations of the *swastika* pattern, abound in the foundations of the temples, now being constantly dug up to form modern buildings. Natives call the place Panjaur, but Europeans say Pinjore: it is three miles from Kálká on the Simlá highroad. —*R. C. Temple.*

MISCELLANEOUS.

812. **Superscription on the envelopes of natives' letters.**—It is a universal commercial practice, not only among Hindús, but among Parsís and all native merchants, to superscribe the envelopes of their letters with the symbols $_{\circ}{}^{\circ}{}_{\circ}$ $74\frac{1}{2}$. The origin and meaning of this is thus related. In 1568 *A. D.* the spoil from the golden ornaments of the women taken at the sack of Chitor was estimated to weigh $74\frac{1}{2}$ *mans* (about 3 tons) of gold. The valour of the defence of Chitor by Jaymal and the horrors of the sack became so deeply impressed in the popular mind that ever since the number $74\frac{1}{2}$ has been held accursed. In the superscription the three circles $_{\circ}{}^{\circ}{}_{\circ}$ stand for the fortress of Chitor, and the meaning of it is said to be, "May the sin of the slaughter at Chitor lie on him who violates the secrecy of this letter".—*Kakku Mall. Faizábád.*

813. **The Kanniwala Shoe**—(note 563) is commonly worn by agriculturists and others in the Derá Ghází Khán District. The *ghetlá* is not much worn except in the towns, and is believed to have been introduced from the Panjáb. The *kanníwálá* shoe was commonly worn in Sind until recent times.—*R. E. Younghusband.*

814. **Symbolism.**—A writer on symbols as a means of communication, dealing chiefly with Africa, is anxious to be able to quote analogous practices in Asia. He writes to me for notes from India as he hears that among the hill tribes especially they are in frequent use. In various parts of the world material articles as shells, feathers, etc., strung together are substituted for the postal system of civilized lands. Tradition speaks of the use of corks and knots, and knotched sticks, in China; the former, too, were used in Peru and the latter in Australia. The transmission of a letter by means of a fan is spoken of in Japan, and by means of a feather in India. The circulation of the *chupátí* during the mutiny is a familiar story. Any information that may be gathered by the readers of this note on this very interesting subject will be welcome in these pages.—*R. C. Temple.*

PROVERBS.

815. **Panjabi Proverbs.**—

(30). *Bakre dí mán kad tak khair manáegí?*
How long will the buck-goat's mother pray for his life? (Buck-goats are killed off early).

(31). *Bahotí gaí biháe thorí jihí rah gaíá.*
Most of life is past, and but little remains. (Have mercy then).

(32). *Búr de ladú jihrá kháve, so ví pachhtáve: jihrá nán kháve so ví pachhtáve.*
Sawdust sweets who eats, grieves: who eats not also grieves. (A siren that allures to destruction).

(33). *Bárín varín tán Parmeshar arúrí dí ví sundá hai.*
In twelve years God hears even the dunghill's prayer: (*i.e.*, improves it: the notion is that every twelve years the fortunes of all change).—*Aya Singh.*

816. **A Hindu pun.**—It is a common joke to say that the fondness of *vakíls* (legal practitioners) for using palanquins as a mode of conveyance is owing to the expertness of the bearers (Kahárs) in weaving *jál*. *Jál* جال is a net the weaving of which is a speciality of the Kahár caste, and *ja'l* جعل is legal fraud, which may be considered the speciality of *vakíls!* Both words are pronounced in the same way.—*Kakku Mall. Faizábád.*

817. **Panjabi Proverbs.**—

(3). *Kar bhalá ho bhalá.*
Do good, and good will result.

(4). *Jihe gadsí, ohá jihá cháśí.*
As you sow, so will you reap.

(5). *Anhí píe, te kuttá chate: átá ghate ke na ghate.*
When the blind woman grinds and the dog licks; will the flour grow less or not? (Eating up a rich man's substance).—*M. Macauliffe.*

818. **Panjabi Proverbs.**—

(1). *Jis de ghar dáne, us de kamle bhí siáne.*
Who has a stock of corn, his very folly is wisdom. (Said of an ignorant wise man).

(2). *Didh vich páíán rotíán, sabgallán motíán.*
A full stomach masters everything.

(3). *Ganjí gutár bakhare vich kalá bázíán.*
A bald-headed starling sporting in the brambles. (Said to the stupid).

(4). *Kháná daliá rahná marksir.*
Living splendidly on coarse food (ostentation).

(5). *Mán nál on nálon dhí siání ridhe pake páe páni.*
The daughter wiser than her mother, pours water on the cooked food (to cook it again! Said to the stupid).—*Atar Singh.*

of the jurisdiction of the civil courts in case of succession to land-revenue assignments by the *Pensions Act* of 1871 is intended to allow the Government to regulate the succession to such assignments according to considerations of general policy, and that the Government in disposing of such cases is not necessarily bound by the law of succession which governs the civil courts, and he proposes to introduce a rule, which would limit the succession to the legitimate sons of *'aslí* (or noble) wives. Mr. Rattigan has contended that the orders of the Government of India, contained in the Government of India *letter* No. 1092, dated 25th July 1861, are binding upon the revenue courts and upon Government, and that the provisions of the *Pensions Act*, 1871, merely change the jurisdiction without affecting the law to be administered. I think this view is untenable. The *Pensions Act*, Section 5, directs that claims to grants are to be disposed of in accordance with rules prescribed by the chief revenue authority with the sanction of the local Government. It is not prescribed that the Government shall be bound by the law of succession, and if it is considerd desirable to follow that law, provision is made for reference to the civil courts. I therefore concur with the Commissioner in his view of the effect of the *Pensions Act* on this case."

On this occasion the Government (*Revenue Proceedings*, May 1877, No. 13A) did not record any ruling as to the effect of the *Pensions Act*, as the Lieutenant-Governor was not prepared to approve the rule proposed by the Commissioner. But the above extract was cited with a certain amount of implied approval in paragraph 7 of letter No. 171, dated 18th February 1880, to Commissioner, Dehlí.—*K. B.*

HISTORY.

809. **Sa'adu'llah Khan—A Story of Chiniot.**—It is related in Chiniot, in the Jhang District, that Sa'adu'lláh Khán, the Minister of the Emperor Sháhjahán, was born of poor parents in a village in the neighbourhood, and that while his mother was still pregnant with him, a wandering merchant from Kábul happened to bring some pommegranates for sale. She took a fancy to them, and though her husband was too poor to buy them, insisted on getting possession of them. At last her husband gave in, and begged the merchant to give them to him in charity. This he refused, but delivered them on a bond duly executed, which stated that the unborn child was to pay for them. In due time the child was born, and the father finding him to be a clever boy, sent him to a *mulla* to be taught to read and write. His poverty, however, became a source of merriment to the other boys, who bullied him about it, and one day carried their practical jokes so far as to tie him to a tree in the jungles and leave him there, from which unfortunate plight he was rescued by a chance passer-by. This last freak of his school-fellows made him run away to Lahore where he studied under Mián Mír (Shekh Muhammad *alias* Mián Mír or Sháh Mír or Shekh Mír, flourished at Lahore 1550 to 1635 *A.D.*) till he became a great scholar. He then migrated to Dehlí in search of a post, and obtained one thus. A letter had been received by the Mughal Court from the king of Persia, which no one could read. Sa'adu'lláh Khán managed to get introduced into the Court, read the letter, wrote the reply, and was appointed a *munshí*, from which position he rose at last to be *wazír* (minister). After his elevation to this high dignity he sent for his parents to Dehlí, and beautified his native place by a palace, now in ruins, and a *masjid*, which has still some very fine stone pillars. He also built the *Rekhtí Mahalla* there, and caused the road from Chiniot to Lahore to be metalled, building bridges and *saráís* (inns) along it. He was always very much ashamed of his father's want of culture, and would not allow him to speak to any one at Dehlí for fear it should become apparent. In Court one day some one remarked that his father was "an illiterate idiot," whereon Sa'adu'lláh Khán replied that had he been so he could not have given his son so liberal an education.—*Gulab Singh.*

[This is apparently meant for 'Allámí Fahhámí Sa'adu'lláh Khán Wazír Jumlatu'-l-Mulk, the great Minister of Sháhjahán, but the *Jhang Settlement Report* says that the person who beautified Chiniot was Nawáb Sa'adu'lláh Khán Tahím, court physician and minister of Sháhjahán. Blochmann, *Indian Antiquary*, Vol. I., p. 262, says his name was Wazír Khán Hákim 'Alímu'ddín, and that he came from Chiniot, of which place the great Sa'adu'llah Khán was a Shekhzáda. There must be confusion somewhere.—ED.].

810. **Foundation of Amritsar.**—See note No, 282. It was founded by Rám Dás, the fourth Gurú of the Sikhs in *A.D.* 1577, who obtained from the Emperor Akbar a grant of the site. Local tradition says that the third Gurú Amar Das, the father-in-law of Rám Dás, obtained 500 *bígáhs* (say 100 acres) of land from the *zamíndárs* of Tung on payment of Rs. 700 (*akbari*). However this may be, it is certain that the tank, in the centre of which the Golden Temple or Har Mandir stands, was commenced by Gurú Rám Dás, and that from this tank, called Amrit—sar or the "Pool of Immortality," the city takes its name.—*E. Nicholl.*

[To be continued.—ED.],

ANTIQUITIES.

811. **Panjaur—Pinjore.**—The whole ground round is full of remains, Hindú and Jain. All, or nearly all above ground, was destroyed by a foster brother of the Emperor Aurangzeb, who constructed the beautiful Muhammadan terraced gardens now so well known. There is an inscription some

805. **I, í, or iy.**—In orthodox Panjabi spelling the usual difference made between masculine and feminine plurals is in the length of the *i*,—*e.g.*, *betá* makes plural *betián*, but *betí* makes plural *betíán*. Similarly masculine nouns in *í* make plural *íán*,—*e.g.*, *pálí*, plural *pálíán*. Also in adjectives the same difference is observable,—*e.g.*, singular masculine *chittá*, feminine *chittí*: plural masculine *chittián*, feminine *chittíán*. So through the participles,—*e.g.*, masculine *hundián hoián*, but feminine *hundíán hoíán*; masculine *honwálián nai*, but feminine *honwálíán nai*, and so on. There is, however, grave reason to doubt the linguistic correctness of this distinction, and as a matter of fact the chances are, that in the Eastern Panjáb, at any rate, in the dialects of the Mánjhá and the hills about Simlá, Kángrá, Chambá, &c., this distinction does not exist, but that the people really say *betiyán* or *betián* for plural of both *betá* and *betí*, and make no difference between the oblique plural forms masculine and feminine of gerunds and participles, saying indifferently *hundián hoián* or *hundiyán hoiyán* for both. To my ear they sometimes use *i* and sometimes *iy*, but never *í*. The analogy of the dialects ordinarily called Hindí goes to show that *ián* or *iyán*, or even *íyán*, may be really used in the Eastern Panjáb, but not *íán*, whereas the analogy of Sindhí would show that *íán* would be used to the south and west. It would be useful to collect careful notes to show whether the orthography of the Panjabis is phonologically correct for all the Panjáb in thus distinguishing masculine and feminine or for a portion only; and if so, for what portions.—*R. C. Temple.*

806. **The Kunawari Language.**—Compare notes Nos. 376, 471, and 554. The following words used by the people of Trándá, Paindá, Pongí, and Rárang were noted by me when I visited those places 14 years ago. They so closely resemble those recorded by Col. Harcourt and Mr. Fanshawe at Maláná that I am inclined to think that the "uncanny" people of the latter place may have migrated from the district of Kunáwar. If some one would take the trouble to compare the cult, the language, and the legends of the two peoples, some light would probably be thrown upon the subject.

English.		Pongí, Rárang & Trándá.	English.		Pongí, Rárang & Trándá.
Numerals	1	... *It.*	Numerals	12	... *Sonish.*
	2	... *Nísh.*		13	... *Sbrúm.*
	3	... *Shúm.*		14	... *Sápul.*
	4	... *Peu.*		15	... *Songáh.*
	5	... *Ngáh.*		16	... *Sárúk.*
	6	... *Túk.*		17	... *Sastísh.*
	7	... *Tísh.*		18	... *Sárai.*
	8	... *Rah.*		19	... *Sbsgwl.*
	9	... *Gwl.*		20	... *Nizár.*
	10	... *Sáe.*		50	... *Dáinar.*
	11	... *Síhit.*		100	... *Ráh.*

—*W. H. Tribe.*

[To be continued.—Ed.].

807. **Sanskrit correspondents of the Persian letter kh—خ.**—Though the Persians adopted an alphabet foreign to their speech in taking over bodily the Arabic alphabet, and though the letter *kh*, خ, thus adopted cannot be exactly sounded by them, yet it exists in many a word of purely Persian origin. It is interesting, therefore, to trace its equivalents in the allied Sanskrit and Prákrit languages. I find it to be represented in Sanskrit as follows:—

(1). By *kh* ख as Persian *shákh* شاخ, Sanskrit *shákhá* शाखा a branch.

(2). By *h* ह as Persian *dukhtar* دختر, Sanskrit दुहितृ *duhitri*, a daughter.

(3). By *sh* श as Persian خون *khún*, Sanskrit शोण *shona*, blood; Persian خوب *khúb*, Sanskrit शुभ् *shubh*, good; Persian خرد *khirad*, Sanskrit श्रुति *shruti*, wisdom.

(4). By *s* स as Persian خواهر *khwáhar*, Sanskrit स्वसृ *svasri*, sister; Persian خوابد *khwábad*, Sanskrit स्वपति *svapati*, he sleeps.

Will any one carry the enquiry further?—*Gurdial Sing.*

LAW.

808. **Succession to Land Revenue Assignments**—(continued from note No. 716.) It is true that the Government of India, in *letter* No. 4092, dated 25th July 1861, laid down that the rule by which succession should be decided cannot depend upon the question whether the jurisdiction lies with the civil or the revenue courts. "The highest courts of appeal," it was said, "have repeatedly pronounced that Government has full right to annex to a grant of land, or of rights in land, any conditions which it may consider to be expedient, provided that this is done at the time of making the grant, the ordinary law and local or family custom notwithstanding. But, on the other hand, it has been as clearly ruled that Government having once made such grant, has divested itself of all rights save the reversionary right accruing on the failure of the lineal descendants of the grantee, and must be held to be precluded from all interference in any of the events of succession in the tenure which will fall under the cognizance of the courts of judicature."

But together with this extract paragraph 5 of Financial Commissioner's (Sir Robert Egerton's) order in the case of *Muhammad Shamsher 'Alí Khán*, and *Mussammát Niází Begam* versus *Ghulám Rasúl Khán*, should be read:—

"The recommendation of the Commissioner, contained in his report No. 84, dated 7th August 1876, proceeds upon the view that the exclusion

795. **Caste supremacy—Chamars and Baniyas.**—The Chamárs are the root-stock of the Baniyás, but the latter claim superiority in the caste scale—a superiority based on occupation, and every where conceded. But the Chamárs humorously contest the precedence by referring to their respective positions in the numerical scale, in which, as *they* put it, *chamáranwe* (*chauránabe*), 94, is higher than *bánianwe* (*bánabe*) 92.—*A.P.W.*

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796. **Caste disruption—Chamars.**—See note 743. The original body of Chamárs have undergone sub-division. They can be classed as follows:—

(1). Chamárs who eat dead cattle—*i. e.*, the original root-stock of the Chamár fraternity.

(2). Chamárs who do not eat dead cattle, but eat killed meat.

(3). Chamárs who are vegetarians.

The first are necessarily the most numerous. The trade in skins throughout the country depends on them. The second are represented in the caste-guild of Chamár-juláhá (to use the local expression), or Chamár-weavers, a growing body living side by side with the old root-stock. The third constitute the caste-guild of Chamár-ma'imár or Chamár-ráj—*i. e.*, Chamár-masons, of comparatively recent origin, dating as far back as 1857 only, and found by themselves as a compact colony at the village of Kankar Kherá, and others about Merath. They are largely employed on the Ganges Canal and public works, and promise by expansion of numbers to monopolise the trade of masons over a large area.—*A. P. W.*

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797. **Jhinwar—Kahar—Dhinwar.**—See note 361. There are two divisions of the caste. The first steal and travel all over the Panjab and N. W. P.; they often call themselves Mallás (boatmen) and work ferries.

They are to be found on both banks of the Jamná, in the Bulandshahr and Gurgáon Districts, and down to Agra.

The second make baskets and carry *pálkís*, are regular Kahárs in fact.

Dhimars do not own the Dhínwars, as the latter are such notorious thieves. No good caste Hindú will, it is stated, take water from a Dhínwar's hand, though he will from a Dhímar's. —*M. Millett.*

GEOGRAPHY.

798. **Talethi-Dehli.**—How far does this tract extend?—*M. Millett.*

799. **Hariana.**—See notes 328 and 547. Named the green, the careless observer might imagine on the *lucus a non lucendo* principle; but it really is very green when the young leaves of the manna-bearing tree are first out. Compared, as suggested, with other countries adjacent, it is then very green and lovely.—*M. Millett.*

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800. **Hariana.**—Note No. 547. I believe that the name of Hariana is derived from *hárná*, and had its origin in the unenviable notoriety which the tract long held for lawlessness and robbery: see § 29 of the *Rohtak Settlement Report*. The name has nothing to do with Ahírs I think, as their existence in the south-west corner of the tract is of comparatively recent origin, and its derivation from the forest growth which is said to have once covered the country, seems to me very doubtful.—*H. C. Fanshawe.*

LANGUAGE.

801. **Bhutani dialect.**—Some men from Bhután were begging lately about the Kángrá District, and from them I picked up the following:—

Kome	...	a man.
Chhoghá	...	a woman.
Pomo	...	a boy.
Ondákhevá	...	a girl.
Chhemo	...	*salám.*
Kyá?	...	where?
Dyá	...	here.
Thongh	...	drink (*imp.*)
Sho	...	come (*imp.*)
Sho diyá	...	come here.
Tamá thongh	...	(will you) smoke tobacco.
Chheú thongh	...	(will you) drink water.

—*Sardárú Balhári.*

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802. **Telingi—Sipahi.**—It may not be generally known that the name *Telingí* is still the best known in the villages for the native soldiers (*sipáhí*) of the British Army.—*W. J. D'Gruyther.*

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803. **Corruptions of English—Farant.**—Can any one tell me how the word *farant* comes to mean a deserter or mutineer? In the Rohtak District the mutineers of 1857 are generally spoken of by the people as *farant*, not as *bághí* or *namakharám*; but I could never find out what the origin of the word was.—*H. C. Fanshawe.*

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804. **Anglo-Indian Words—Gram.**—What does the word *gram* come from? It is not an English word, and certainly is not a native one.—*A. H.*

787. **Lizards—Ill-luck—Bombay.**—If a lizard fall it always betokens ill-luck. If it fall between two persons, the superior of the two will be ruined: if it fall at a meeting, the President will be ruined; if in a temple, the king; if into the fire, the housewife will die; if into an empty dish, there will be terror, trouble, and disease; if it fall into a dish of food, throw all the contents away at once.—*Bálji Krishnarao.*

788. **Legend of Dera Nanak.**—See note 173. Once there came a *gosáín* or a *faqír* to the village, and asked what it had to boast of. "The Temple of Gurú Nának," was the reply. The holy man laughed, and making a bad pun, said: "Na-nák!" I don't think much of a Gurú without a nose!" He stayed a short time and then died. Said the Hindus—"he was a Hindú, and we will burn him." But the Muhammadans said: "No, he reviled your noseless Gurú, and was clearly a Musalmán, so we will bury him." And they disputed the matter. The Hindús got the better, and the *gosáín's* body was put on the pyre, but before they could set it alight a high wind rose and blew body and wood clean away into the river. Said the Muhammadans: "We told you so; he was evidently a *faqír*," so they made him a *pír* (tutelary saint), and cherish his memory to this day.—*J. L. Kipling.*

789. **Gold and Silver—Luck.**—It is unlucky to find gold, and lucky to find silver. See note 187. —*F. A. Steel.*

790. **Omens—Journeys.**—It is unlucky to meet a washerman (*dhobí*), or a village headman (*lambardár*), or a Bráhman, on the road, but very lucky to meet a sweeper, a snake, or a corpse.—*F. A. Steel.*

791. **Procuring Rain.**—In the Sháhpúr District I met with a custom which is said to be followed with a view of bringing rain. An old earthen pot full of filth is carried to the door of any old woman with a bad temper, and is thrown down so as to soil the threshold; if the old woman then becomes angry and gives vent to her feelings the rain will come down. But it seems that this is not the immediate result; for the old woman may keep her wrath to herself, and she is then rewarded by finding out or guessing who did the deed, and in her turn carrying a similar collection of filth to the door of her assailant.—*B. H. Baden-Powell.*

792. **Ibex horns—a cure for Rheumatism.**—Why is the tip of an ibex horn considered by the natives a cure for rheumatism? The belief obtains in Oudh, as well as in the Panjab, and accounts for the many mutilated horns which reach us, as *shikárís* and servants can get as much as Rs. 2 for a good tip. I have enquired as to the manner of application, and have been told to soak the horn in boiling water, and let the patient drink the water every hour. Again, I was told in Oudh that it was better to rub the patient with the piece of horn, which would ensure a perfect cure in a few days.—*Marmot.*

793. **Nazar in Food.**—In the matter of food *nazar* is much feared. Before a native eats betel (*pán*) he always pinches off a corner of the folded leaf to *satisfy* any *nazar* that may be cast upon it, or on his reddened mouth subsequently. In the same way before meals a family will set apart a little of every thing, if only to throw away afterwards. When a wife sends her husband or son food (to the fields for instance), she always protects it from *nazar* by putting a piece of charcoal or a *paisá* (farthing) into the basket or plate, and breaks in half at least the topmost of the cakes. No respectable and properly superstitious Hindú will take his meals in the presence of any one but his wife or mother, if he can so manage it. Should a Hindú gentleman's servant announce dinner, and immediately after a supplicant appeal to his charity, stating that he is hungry, he is bound to satisfy his wants, or at all events appease him before eating himself, or he may consider himself lightly let off if he escapes with nothing more than spasmodic colic. It was only quite recently that I discovered why my tenants became so urgent in their appeals just after my breakfast was announced, though they knew that I would come back in a short time. It is considered very bad form to ask for promotion, &c., just before a person is going to his meals. Horses, if clumsy, generally throw a little gram out of their buckets when feeding: and it is irritating to see how imperfectly the groom prevents this, and how loath he is to return even a grain to the bucket if he is really fond of the horse, believing that the animal does it on purpose to prevent *nazar*. My groom says:—"Why, Sir, they even throw up their heads, and toss some out of the nose-bag."—*W. Cockburn.*

CASTES AND TRIBES.

794. **Girth or Ghirth.**—The cultivators of the Kángrá District are mostly of the Girth or Ghirth caste. They are said to be the aborigines of the district, and to have been driven down the social scale to their present position by successive invaders. They are Hindús, but are not "twice born," nor do they wear the *janeu* (sacred thread), but Bráhmans, Khatrís, and other high caste men will drink from their hands. They are faithful in character, and considered to be a useful people. The popular derivation of the name is from *gharisti* or stay at home, that quality being strongly marked in them.—*Sardárú Balhárí.*

775. **Nazar—Halwais—Cows—Children.**—Among *halwáis* (confectioners), when one of their large open vessels full of milk is exposed to the public gaze, they put a little charcoal into it to avoid *nazar*. If a cow gives a large quantity of milk the owner generally tries to hide it, and if any of the milk happen to turn bad he fully believes it to be the effect of *nazar*. A mother dressing up a pretty child is sure to make a black mark on his cheek to ward off the evil-eye.—*Maya Dás.*

776. **Sneezing—A bad Omen.**—Sneezing is always a bad omen among all Hindús. If a Hindu be starting on a journey or any important business a sneeze from any one near will stop him at once. He will sit down a while before recommencing, and if he should then fail he will attribute the failure to the sneeze.—*Maya Dás.*

777. **Unlucky Name—Jail.**—Note No. 685. Many natives employed to work in a jail will use every subterfuge to avoid mentioning the place where they are working, as they consider it extremely unlucky to use the word "jail."—*R. C. Temple.*

778. **Unlucky Name—Thanas.—Tahsils.** Many villagers will never, if they can help it, mention the name, before eating food, of a *thána* (rural police-station), or of a *tahsíl* (head-quarters of a revenue sub-division), but will always use *burapind* or *chandrapind* (the evil village), or some similar expression.—*Stuart Beatson.*

779. **Nazar—Saya.**—See notes 528-531. A curious variation in the ideas giving this peculiar meaning (evil-eye) to the word is found in *sáya* (shadow). I remember, in 1876, finding in the Shahpúr District numerous deaths of children put down to this cause. Enquiry into some cases established the fact that the real cause was epilepsy, and in others it seemed to be general atrophy (?the old "pining sickness"). But the professed general belief was, that the illness resulted from the *shadow* of some evil person falling on the child. In parts where infanticide is suspected, enquiry on such a point might prove useful.—*R. M.*

780. **Omens—Shoes—Brooms—Dreams.**—
(1). If you see one of your shoes lying over the other, be sure of travelling.
(2). If you see a broom upside down put it right, else you will somehow suffer.
(3). If you have a dream during the latter part of the night, you are sure of gain, as that is the time when the gods ramble.—*Chaina Mall.*

781. **Cows—Luck.**—To keep a cow with a shaking horn is lucky, as she will give more milk than any other kind. A cow that gives milk without calving is very lucky. It is a good thing to look into her face the first thing in the morning.—*W. Crooke.*

782. **Omens—Cats.**—It is very unlucky to see a cat cross the road in the morning. Cf. Brand, *Observations*, pp. 201, 204, 609, 692; and Gregor, *Folklore of N.-E. Scotland.*—*W. Crooke.*

783. **Omens—Visitors—Calcutta.**—Dropping by accident any small thing that is handled on a particular day, such as plates, glass, &c., is a sign of an unexpected visitor.—*Julian Elliott.*

784. **Omens—Calcutta.**—It is very lucky to look into the palm of your hand before seeing any one's face; therefore, on rising from bed in the morning, always look at once into your palm.—*Julian Elliott.*

785. **Hindu Magic Squares.**—See notes 686, etc. The numbers in the Hindu Magic Squares would seem to have gained their reputation from the supposed magic power certain numbers acquired from the sanctity assigned to them in religious ritual. This is a very ancient superstition, and the key to most Thaumaturgy is to be found in religious rites. Thus the Hindú makes circuits round his gods; a certain number of these *pradakshinas*, as they are called, being assigned to each deity. These are (*a*) one to Durgá (*Saktí*); (*b*) a half to Siva, the fraction here being notable, probably also five; (*c*) three to Ganesa; (*d*) four to Vishnu or to a Bráhman; (*e*) seven to Súrya (the sun): can we therefore infer from the seven circuits (*tawáf*) of the Muhammadans round the Ka'aba that it was originally a temple of the Sun?—*W. Buchanan.*

[On the last point raised, Hughes' *Notes on Muhammadanism*, p. 133, foot-note, quoting Rodwell's *Qurán*, says that there was an opinion prevalent amongst the Arabs that the walking round the Ka'aba and other ceremonies were symbolic of the motion of the planets and of other astronomical facts.—Ed.]

786. **Omens—Jackals—One-eyed Men—Piebald Animals.**—(1). The *shikárís* of the N.-W. P. are very superstitious about jackals. When setting out on an excursion, if one is seen to the right, sport is certain; if to the left, disappointment may be expected. (2). It is considered unlucky enough to meet a one-eyed man on setting out for a hunting expedition; but if you come across a *káná teli*, one-eyed oilman, you might as well abandon your project as no luck can possibly attend you; but (3). If you happen to see a piebald pony or mare, be certain that good luck is before you.—*W. J. D'Gruyther.*

Refrain.

O my Narsingh, O great Naranjan!
O thou that hast captivated me: O thou that hast captivated me: O thou that hast captivated the whole world: O my Narsingh! O my Lord Naranjan.

I.

O friend, born in the fort of Mathurá, that didst become incarnate in Gokula.

II.

O friend, and son of Vasudeva, the child of Yasodhá.

III.

Where the maids and virgins are, there is thy home.

IV.

Thy home is in the mangoes, young mangoes, in wells, and in tanks.

V.

Thy home is in the *pípals*, young *pípals* and jasmines.

VI.

Red and red is thy turban flowered and crested, fine the robes on thy body.—*Sardárú Balhári.*

[The above is evidently a song to Krishna, and as such is in some of its verses commonly sung all over the Panjáb at the *Rás Líla*, which commemorates the dance of Krishna with the Gopís. This mixing up of the *Nrisinha* and *Krishna avatáras* of Vishnu is very curious.—ED.].

758. **Sweepers' Rites—Kursi.**—The Lálbegí sweepers have peculiar initiatory rites called *Kursi*, at such times they repeat verses called also *Kursís* and (properly genealogies). Here are specimens:—

SAT JUG KI KURSI.

Sone ká ghat: sone ká mat:
Sone ká ghora: sone ká jorá:
Sone kí kunjí: sone ká tálá:
Sone ká kíwár: láo kunjí! kholo kíwár!
Dekho Dádá Pír ká dídár!

THE RITE OF THE GOLDEN AGE.

Golden pitcher: golden pot:
Golden horse: golden dress:
Golden key: golden lock:
Golden door: put in the key! open the door!
See the figure of the Holy Saint!

Similar verses are used for the Dwápar Jug, Tretá Jug, and Kal Jug, but the words silver, copper, and earthen are used for each age respectively in the place of golden.—*R. C. Temple.*

SOCIAL CUSTOMS.

759. **Marriage Custom—the Sieve.**—Among high-caste Hindús of the Panjáb the bridegroom, on entering the bridal chamber, finds a sieve hanging on the door-post, put there by the parents of the bride as a warning to him not to take her unless he choses, as she has as many faults as there are holes in the sieve. The bridegroom always carries an iron weapon with him to drive away the evil spirits which haunt him, especially at the marriage ceremony, and with this he cuts down the sieve and throws it away, in earnest of his choice of the bride with all her faults.—*Maya Das.*

760. **Transfer of Cattle-disease—Rora.**—See note 532. *Rorá* means any contagious or epidemic disease of cattle. Foot-and-mouth disease is *munkhor*. The village to which the disease is transferred must be to the east of that which transfers it. The transfer must be made on a Sunday; and no field work must be done, grass cut, corn ground, food cooked, or fire lighted on the Saturday or Sunday. All these precautions were observed by the people of Pur Khás, who also had a Bráhman with them, and fired off a gun three times to scare the disease. Some say that there was a pig, not a lamb, and that it was carried by a sweeper. Saturday and Sunday seem in some way to be sacred to horned cattle, as on those days neither cattle, nor leather, nor *ghí* must be bought or sold; and all cattle that die on those days must be buried, instead of being eaten by the *kamíns* (village menials).—*Denzil Ibbetson.*

761. **Musalman titles for Hindus.**—See note 11. The use of Musalmán *titles* by Hindús is not uncommon in all parts of India which have been subject to Musalmán rulers. In Bengal a well-known family of Bráhmans bears the title of Khán. Rájá Mahendrá Lál Khán, of Midnápúr, is one of them. So also the titles of Majmu'dár (now corrupted into Majoomdár), Sirkár, Mustaufi, are born by the descendants of persons who held those offices under the Mughal sovereigns. The reverse practice of Muhammadans bearing Hindú names is also common in Northern Bengal, where we meet such names as Shekh Gobind Dás, Shekh Gopál, Kálí Náth Shekh. These are descendants of converts to Islám from Hindúism, who retain the Hindú names of their ancestors.—*John Beames.*

762. **Tattooing.**—This practice is common in Bengal. Is it common in other parts of India? By what local name is it known, and are there names for the different patterns?

On what parts of the body do Hindús, Musalmáns, males and females, respectively make tattoo marks?

What classes of persons are employed to make the marks, and what instruments do they use?

Panjab Notes & Queries.

A MONTHLY PERIODICAL.

Vol. I.] JUNE 1884. [No. 9.

RELIGION.

755. **The Effects of a Curse.**—Samman Deo Manhás, Hindú Rájpút, the eldest son, and consequently heir to the family estate, left Jammún in displeasure, and founded the village of Gamrolá in *thána* Chamál, Gurdáspúr District, from which have spring twenty-two villages of Manhás Rajpúts in the Districts of Gurdáspúr, Siálkot, and Jammún, but in none of these is a *(pakká)* dwelling of baked bricks or stone to be seen. On the death of Samman Deo's father, a special deputation waited upon the son, to beg of him to return and assume his rightful position at Jammún, but he refused, and invoked a curse on those of his race who attempted to live in *pakká* buildings. Of many others, the two following instances of recent occurrence are commonly quoted in the Siálkot District as the immediate results of a violation of the honored tradition :—(i) Chaudhrí Gajjá Singh of Sálobál, Tahsíl Zaffarwál, built a *pakká* dwelling. Before the building was finished he died, and the members of his household died soon after, so that the family is now extinct. The building was auctioned and purchased by a Bráhman, but is now a ruin. (ii) Chaudhrí Buddhú of Gamrolá erected a *pakká* residence, and as he commenced the upper storey he died. His eldest son was appointed *zaildár* and *lambardár*, - but forfeited both for misconduct and died.—*J. T. Christie.*

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756. **Prayer of the Drinkers of Hemp-juice.**

Bijiyá Mátá, gun kí dátá,
Ján rakhe putr ko mátá !
Charhde gyán : utarde dhyán !
Sukhhá piyo, miharbán !
Wahín jhande : wahín nishán !
Jo kare sukkhe kí badí,
Us ká báp billá ; us kí mán gadhí,
Phire sukkhe kí ladí ladí !
Bhang kahe, so báwará !
Bijiyá kahe, so kúrá !
Terá nám Kamlápati,
Rahe nain bharpúr !
Sádhon pí, santon pí, pí kanwár Ganhái !
Jo koí Bijiyá kí nindiyá kare, use kháe Kálká máí !

O Mother Bijiyá, giver of (all) good qualities,
Cherish thou us as (doth) a mother her son !
With thy attack (cometh) wisdom : with thy retreat (cometh) meditation !
Drink the hemp-juice, my friend !
There is honour ; there is glory !
Who doth evil to the hemp-juice,
May his father become a cat and his mother a she-ass
To wander laden with the hemp-juice !
Who calleth thee *bhang* is a fool !
Who calleth thee Bijiyá is a liar !
Thy name is Kamlápati (Náráyana),
That dwelleth with thy eyes filled (with delight) !
Saints drink thee, sages drink thee, Kanhayya (Krishna) drink thee !
Who speaketh evil of Bijiyá, him will Mother Kálká (Durgá) destroy.—*Chaina Mall.*

[In the word Bijiyá is an evident play on the name Vijayá for Durgá and for the hemp-plant, from which the intoxicant *bhang* is made.—Ed.].

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757. **Worship of Narsingh—Kangra.**—(See note 585). While the patient to be cured or the *chelá* keeps shivering and shaking with the force of the spirit in him, the *baitrí* sings the following incantations, accompanying himself on the *dopatra* :—

Refrain

Mere Narsinghá, Naranjaniyá bírá !
Bíren mohi boliyán ; bíren mohi boliyán :
Bíren moh boliyá jag sárá ;
Mere Narsinghá he ! Naranjaniyá jí !

I.

Bhái Garh Mathrá bich janmen, Gokal líá sí atárá.

II.

Bhái Basudev diá bálakyá, Josodhán diá jáyá !

III.

Jithú kawárián kaníyán, tithú básá terá !

IV.

Amben amboten, khoen, pehnanden de básá terá !

V.

Páplen, paloten, máltiyá básá terá !

VI.

Súhí súhí pagrí kunján di kaglí gul bích narmen dá jámá !

FOLKLORE.

769. **Omens—Dreams—Panjab.**—See note 360.

(*a*). To see one's self riding to the south on a camel, ass, or bull buffalo, means death: to see one's self climbing a tree to gather fruit, means that death is very near.

(*b*). To see uncooked meat means illness: to be falling from a high hill or rock, means illness and calamity.

(*c*). To be swimming in clear water and gaining the opposite shore in safety, means release from a long-standing ailment.

(*d*). To see smoke, dirty water, to laugh in one's sleep, to see rain or mud, means grief.

(*e*). To be dancing and singing, means grief and calamity.

(*f*). To see ashes, bones or *kauris* (shell-money), means grief and loss.

(*g*). To be attacked by a serpent or scorpion on the left side means loss.

(*h*). To see the bed of a dried-up pond or river, &c., means loss of salary.

(*i*). To be climbing to the top of a mountain, means profit.

(*j*). To see one's self or another eating meat or curds, to be attacked by serpents or scorpions on the right side, means wealth.

(*k*). To be riding on an elephant or a white horse, means worldly promotion.

(*l*). To be in prison is to be soon a ruler.

(*m*). To see one's head cut off, to see the sun or moon rising, is to be soon a king.

(*n*). To see a naked sword, or a road, means that an unexpected journey is at hand.

(*o*). To see a *faqír* or *sádhú* (religious mendicant) means that one's ancestors are happy.—*M. Millett.*

770. **Securing Male Issue—Burning Houses.**—See notes 125 and 527.

The belief in burning houses for this purpose is a common one. I have heard of several cases. Seven or twelve houses should be fired to secure the object aimed at. The following methods are also tried with the same object in view:—

(1). Bathing on a tomb or in a cemetery.
(2). Cooking food on a funeral pile.
(3). Bathing when standing or sitting on a dead male buffalo's head.
(4). Bathing at night where four roads cross.
(5). Bathing on a dead human body. I heard of one case where a barren woman exhumed a newly-buried corpse for the purpose of bathing over it.
(6). Cutting out a male buffaloe's tongue.—*M. Millett.*

771. **Burning houses to avert Evil.**—See note 125. I met with an instance of a similar belief at Talagáng, in the Jhelam District. In September 1880 a complaint of mischief by fire was lodged in the Court of the Sub-Divisional Magistrate at Pind Dádan Khán. The allegation was, that the accused, who were women of a neighbouring family, had set fire to the complainant's house to avert a calamity that was predicted to befal them owing to the inauspicious birth of a son. The Pandit (family astrologer), who had cast the horoscope of the child, was implicated. A local inquiry was made, and several pieces of evidence were discovered, raising a suspicion that the accused were influenced by the alleged belief, but as the evidence was not very strong the accused were discharged.—*Butá Mall.*

772. **Securing Male Issue—Bombay.**—See note 527. In Bombay to secure a child, male or female, a childless woman cuts the end or ends of females' robes when hung out to dry. A woman who has given birth to daughters only will also do so to secure a son. The robe must, as a rule, be that of a woman who has given birth to at least one child. Sometimes a barren woman will steal the body-cloth (*bálotí*) of a new-born child, and after soaking one end of it in water, drink it off and destroy the body-cloth. By this means the child is supposed to die, and take birth in the womb of the drinker. Another means adopted to secure a child is, that a childless woman secures a few drops of the water from a recently confined woman's first bath or washings, and drinks it with the same idea. Hence the custom among Hindús of digging a hole in the confined woman's room, and for such water to run into it. If there be an outlet for the water, it is watched till it dries or runs into the street drains.—*K. Raghunathji.*

773. **Cocoanut Milk.**—Cocoanut milk is considered to be liquor (*surá*), and is therefore abjured by orthodox Hindús. But if it be used in cooking in place of water, it is held to be pure, *shuddhá* as the Hindús term it, and can be used by them. What is the meaning of the superstition?—*K. Raghunathji.*

774. **Remedies for certain Diseases.**—A person suffering from a stye is often advised by old women to try a remedy which they think is infallible. The object is to get rid of the ailment and transfer it to another.

After nightfall the patient goes and knocks at the door of a neighbouring house. As soon as the cry of "who is there" comes from within, he says: "*Main hán quhu dukki tusán leti asán ditti:* I am a person suffering from a nasty disease; as you have asked for it I give it to you." The inmates of the house rush out at once to abuse and try to catch him, but the patient takes to his heels and escapes them.—*Buta Mall.*

In Bengal I am informed that the colour used to make the marks is composed of indigo and woman's milk. Is this the case elsewhere? or are any other ingredients used?

It is also said that Bráhmans and other pure castes will not drink water from the hands of a woman who has not the *ullikhí* or star-shaped tattoo mark between the eye-brows. Is this true of other provinces?—*John Beames.*

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763. **Dedicatory Necklaces.**—In the country lying in Lat. 30° 15′ N., and Long. 73° 30′ E., when a Muhammadan male child is born he is dedicated to Pír-i-Dastagír ['Abdu'l Qádir Jílání] (see note No. 586), for 6, 9, or 12 years. On his completing his first year a silver necklace, somewhat lighter than a Norse torque, is put on his neck, and another is added on the completion of each year up to the termination of the dedicatory period, when all the necklaces are taken off and presented at the shrine of Pír-i-Dastagír. I have seen children wearing as many as seven of these necklaces, the state of the skin of the neck proving that they had never been taken off. Is this custom in vogue in other parts of the country? Should the child die the necklaces are reserved for other possible children.—*M. Millett.*

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764. **Maratha—Marriages in High Life—Sudra Caste.**—See note 673. The bride and bridegroom are made to stand in baskets filled with unhusked wheat. Behind them stands the maternal uncles of each (*or* any other fit persons) with naked swords in their hands, surrounded by the friends of the bride and bridegroom. The origin of the basket custom is supposed to be derived from the Kshatriyas of old, and to mean that no man shall marry a woman until he can maintain her. The custom of the naked sword is also probably of Kshatriya descent. A legend is told to account for it thus:—A Rájá was engaged in marrying his son, when the evening before the final ceremony, Satwáí, the goddess who presides over the destinies of new-born children, warned him of danger to the pair to be wedded next day, and advised his taking unusual precautions. Sentries were accordingly posted round the place where the marriage was taking place, but the figure of a tiger painted on a soldier's shield suddenly became animated, and leaping up from the shield, killed the bride and the bridegroom before any one could interfere. It is clear, I think, that the ceremony of the naked sword is a relic of the times when it was necessary to protect the marriage party from violence from outside.—*B. V. Shastri.*

[See *Mookerjee's Magazine* and *Orient.*—Ed.].

765. **Hindu Marriage—The Maternal Uncle.**—The maternal uncle takes a very important part in Hindú marriages. On the day the *tewá* or letter announcing the auspicious date for the marriage is sent to the father of the girl, a present of sweetmeats (the proper amount of which is 10 *sers*) is sent to the maternal uncle. The wedding crown for the bridegroom and the wedding dress of the bride and bridegroom are presented by their respective maternal uncles. In other ways also he takes a prominent part in the wedding ceremonial. I would suggest that this is a survival of the primitive institution of the *matriarcat*, whereby legitimate succession was confined to the mother's side. For instances of this in various countries, see Letourneau's *Sociology* translated by Trollope. I am not aware of any other trace of the custom in Hindú institutions at present. Where the marriage tie is loose the father of the child would be, as a rule, unknown, and naturally the woman's representative would not be the putative father of her child, but her brother. This is a point which might be elaborately worked out.—*W. Crooke.*

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766. **Marriage Custom—Khatris—Aroras.**—Arorá and Khatrí bridegrooms ride in the marriage procession on mares only. Why is this? There is a cruel practice of passing the bride wrapped up in black blankets under the mare, in which process she is nearly suffocated. What is the origin and meaning of this?—*Kakkú Mall.*

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767. **Musalman Birth Customs.**—So long as the mother is confined to her bed a barber's wife (*náin*) cooks the food of the whole family in the presence of the women, and during the seven days of defilement the nurse and her husband supplies the water, and a brother's wife the earthen vessels required. But this last custom exists only in the villages, and does not extend to the large towns and cities. During the whole term of the confinement the Hinduized Musalmáns will give nothing away out of the house—not even fire—nor will they allow the house sweepings to be thrown outside, nor is any woman, except one of their own caste, allowed to enter the house.—*Gulab Singh.*

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768. **Birth Custom—Opprobrious Names—Bihar.**—In Bihár, when a child is born whose elder brothers have died, and who is hence called *marách* or *marachh'wá*, the navel cord is thrown away. But if he is an ordinary child, whose brothers and sisters are alive, a portion is cut off and buried in the floor of the lying-in-chamber; over it the lying-in-fire, *pasanghí*, is lighted. This fire is kept in all cases burning night and day, till the mother leaves the chamber.—*G. A. Grierson.*

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Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

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RELIGION.

834. **Naugaza Tombs.**—Note No. 436. See Cunningham, *Archæological Survey of India*, 1872-73, pp. 98 ff, 130-1. The suggestion that they are of Buddhist origin is due to Mr. W. Simpson, *J. R. A. S.* XIII, 205. It is difficult, however, to see how figures of Buddha could have come to be regarded as the tombs of Patriarchs and Muhammadan heroes. Such tombs are not likely to present signs of antiquity, as they are always kept in repair.—*D. G. B.*

835. **Bhutani Godlings.**—Here are some of their names:—Kasán, Jhún, Jam Deo, Shandhún, Kímo.—*Sardáru Balhárí.*

836. **Khwaja Khizar.**—Wanted the various names of this god of the flood. The common ones are Khwájá Khizar, identified with Ilyás (Elias); Khwájá Khásá; Durmindr; Dumindo; Jindá Pír. See Trumpp, *Adi Granth*, xxiv.—Compare also the Russian myth of the Vodyany or water-sprite being mixed up with Ilyá (Elijah), who Ralston says, *Songs of the Russian People*, 2nd ed., p. 152, is properly Perun, the Slavonic Thunder God.—*R. C. Temple.*

837. **A Story of Lal Beg—Lalbegi Sects.**—Lal Beg was the son of Shekh Sarná, a resident of Multán, who left that place in the train of his spiritual master (? Sháh Kumés) for Sadhaurá, in the Ambálá District, where he devoted himself to the worship of Pírán Pír ('Abdu'l-Qádir Jíláni, 1078-1166 *A. D.*). Shekh Sarná had no child, and some one referred him to Bálník, then residing at Ghazní. Whereon the Shekh set out for Ghazní, taking his wife with him. As he approached the place he came across a girl, named Pundri, feeding swine, and enquired of her as to the whereabouts of Bálník, whereon she said that she was his daughter. On this the Shekh offered to watch her swine if she would take his wife to her father, to which she agreed. When she returned she saw that two young pigs had been born during her absence, and asked Shekh Sarná to carry them home for her, which he did. Meanwhile his wife had so won over Bálník by her devotion that he asked her what she wanted, and she said "a son." So Bálník promised her a son, whom she was to call Lál Beg. After nine months she gave birth to a son, and dutifully called him Lál Beg.

When Lál Beg was twelve years old his mother dedicated him to Bálník, and sent him to the prophet on an elephant. He served Bálník with heart and soul, and the prophet was so pleased with him that he made him chief of all his disciples. Lál Beg then proceeded to Kábul and Kashmír, accompanied by Bálník and all the sect. On arrival at Kábul *and* Kashmír (!) Lál Beg told his followers to go and beg in the cities, but the people would not have it. So they complained to Lál Beg, who told them, after consulting Bálník, to fight the people, and with the help of all the saints and the gods, Lál Beg gained the victory, and took possession of Kábul and Kashmír.

After establishing his authority Lál Beg placed one of his followers, named Sultání, a native of the place, on the throne, and then went to Thánesar, where Bálník died. His tomb is still worshipped there as a shrine. Lál Beg subsequently went with all the followers to Dehlí, and founded the Lálbegí religion, dividing his followers into five sects, *viz.*, Lalbegí, Shekhrí, Dúmrí, Hílí, and Ráwat.—*R. C. Temple.*

CUSTOMS.

838. **Keeping off rain—Baniyas.**—See note 539. The Baniyás of a village will, if the villagers take means to propitiate the gods who may bring them rain, use *chapátís* for a very unworthy purpose, and then expose them outside the village to show the deity that there is no scarcity of food, and that he need not trouble to bring rain. The use of *ghí* in the lamp instead of oil may have the same object.—*Denzil Ibbetson.*

839. **Maratha Marriages in high life—Sudra Caste—Zal.**—The father, or in his absence any near male relation of the bride, gives her away.

A shawl or a cloth screen being thrown over them, the bride and bridegroom are placed face to face, and told to throw garlands of flowers round each other's necks, and the screen is then withdrawn. The other ceremonies are the usual ones, but a thread is wound round and round the pair in token of the indissolubility of the marriage tie. The bridegroom remains on at the bride's house till the completion of the *zál* ceremony. In the interval the mother and other near female relatives of the bridegroom receive them in state, on which occasion valuable and costly presents are made her, while her relatives present *sáris*, &c., in return. Another public state meeting between the ladies of the two families also takes place, at which presents are interchanged either before or after this ceremony. At the *zál* ceremony a basket with filled rice, *poliás* (sweet-cakes), *laddús* (sweetmeats), lamps made of uncooked wheaten flour with oil and wicks, combs, toothpicks, looking-glasses, &c., but *seven* of each article is placed on the head of the bridegroom's mother (or of the lady acting for her) while the married couple, if children, sit on her knees. After this the bride and bridegroom go to his house with the usual procession, and wind up the ceremony with the worship of Lakshmí. The families then interchange grand dinners, and the ceremonies end with visits to the shrine of the tutelary gods. Thus, the Gáekwárs of Barodá visit Khandobá, the family god, and Bichrájí (a goddess).—*B. V. Shastri.*

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840. **Marriage Custom—Fire-works.**—When a marriage party goes with the bridegroom to the bride's house, and the former do not let off good fire-works, the girls and women from the bride's house and its neighbourhood sing a song including the following verse :—

Asán gallián húnj gawáián :
Par hawáián múl na áián.

We cleaned the streets for nothing :
But still no sky-rockets came.

If the bridegroom have really brought no fire-works, the above jocular verses are meant in real earnest, and he is put to much shame.—*Máya Dás.*

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841. **Panjabi Nicknames.**—Are Ag Singh and Bijlí Singh really names? or merely nicknames? All the Sikhs I have asked say they have never heard of such names, nor have I.—*M. Millett.*

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842. **Panjabi Nicknames.**—Here are specimens. Mainá for Miyán Ján, apparently a corruption, or shortening. Paggal (fool or mad) for a boy called 'Abdu'r-Rahím.—*R. C. Temple.*

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843. **The Sacred Thread**—As most *formulæ* in magic seem to be founded on the assumed potency of certain numbers ascribed to each deity, so the *minutiæ* of religious ritual have a similar origin, even to the lights in the thurible, the ingredients of the incense, &c. All are worthy of enquiry, and give clues of historical import.

When ceremonial sacrifice ceased the *janeu* or sacred thread remained, as its name shows (*yajna upávíta*, what is worn at *yajna* or sacrifice). In a *sloka* of Manu the Brahman is prescribed one of cotton; the Kshatriya one of *múraba*, a wild fibre, and in another place of flax; the Vaisya of wool. In the Epics the heroes had them made of antelope hide, thus showing this record to be older than the other: *now* all use cotton. Undoubtedly the ancient material was the wool of the victim, as is the Pársí thread. The separation of castes caused a change, the lower order of the three castes sticking to the wool, the warrior taking to the victim of the chase. The Pársí sacred thread (Zend *kústik*, belonging to the waist) is of 72 (12 × 6, the perfect number and its half) woollen threads or yarns, passed three times round the waist by both sexes. It is tied with four knots. *Vide* Dastur Hoshanjí's *Glossary to the Pehlaví texts of the Arda Viraf.* The Pársí thread is made with ceremonies worth noting.—*W. Buchanan.*

[To be continued.—Ed.]

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844. **Musalman Birth Custom—Dhamayan.**—See note 767. After the 7th day, when the dinner ceremony, called usually *dhamáyan* in the Panjab, is over the woman resumes her usual avocations, at least those do who are strong and have to work for their living. Many, however, do not recover strength for a month.—*Gulab Singh.*

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845. **Musalman Birth Custom—Suckling.**—In the Western Panjab all the women, rich or poor, suckle their own children. In Lahore, Amritsar, and Dehlí, the children of the well-to-do families are commonly put out to nurse. This does not obtain in the villages; and if the mother's milk fails the child is brought up on goat's, sheep's, buffalo's or cow's milk, according to the parents' means. The term of suckling is two years, and in the case of girls often two years and a half. Among the poor if the child be weakly it is suckled by the mother for an *indefinite* period.—*Gulab Singh.*

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846. **Matrimonial separation—Bombay.**—If a married woman wishes to separate from her husband, she goes to one of the temples, and after taking a handful of oil or dipping her fingers in any one of the lamps burning there, places the same on her head and declares herself to have become the god's wife in presence of worshippers connected with the temple.—*K. Raghunathji.*

FOLKLORE.

847. **Seed-grain—Luck.**—Note No. 357. This custom apparently is not known in the Multán Division.—*M. Millett.*

848. **Omens—Shoes.**—If you find one of your shoes lying on the top of the other, you may be sure that you will have to proceed on a journey. —*M. Millett.*

849. **Omens—Crepitations.**—An involuntary movement of the right eyelid, means joy; of the left, means grief. A singing in the right ear, means joy; of the left, means sorrow. An involuntary movement of the flesh of the right upper-arm or shoulder, means that you will shortly embrace, *modo orientali*, a friend; of the left, that you will be seized with a debilitating disease. A tingling in the right palm, means that you will shortly gain two or three rupees or more; if in the left, that you will soon have to pay away money. A tingling in the sole of either foot, means that you will shortly be compelled to make a journey, or will put your feet in the mud—a serious calamity for a Hindu.—*M. Millett.*

850. **Enlistment powder.**—There was a panic among the native population of Maisúr, consequent on the arrival there of several emigration agents, who were enlisting coolies for the Mauritius. They believed that a peculiar powder was thrown upon people, and that they were thus led to follow the agents.—*Civil and Military Gazette, February 13th*, 1884.

851. **Human fuel for locomotive Engines.** When an engine-driver runs out of fuel, he invariably puts an assistant native stoker into the furnace.—*M. Millett.*

852. **Brain-oil.**—See note 459. There are still European officials at Simla who make brain-oil from natives. Their *chuprásís* (messengers) kidnap children and others for the purpose.—*M. Millett.*

853. **Rora dalna—Rora nikalna.**—See note 532. The expression is *rorá nikálná* more often than *rorá dálná*. It is described in recent *Settlement Reports*—*e.g.*, in the Dehlí *Settlement Report*, §56. Perhaps a distinction may be drawn between the phrases; as regards the village whence the disease is to be cast out the ceremony is called *rorá nikálná*, as regards another, which may be infected, *rorá dálná*.—*R. M.*

854. **Omens—Cats—Crows.**—If you see a cat throwing water over herself be sure of a guest; the idea is also extended to the crow.—*Chainá Mall.*

855. **Omens—Journeys.**—If you see a sweeper, a water-carrier with pitcher full of water, or a woman with a male child, on leaving your house for any business outside, you are sure of success. But if you see a Bráhman, a widow, or a water-carrier with an empty pitcher, you will not succeed in your object.—*Chainá Mall.*

856. **Cure for bad dreams—Spell.**—

Lanká ká kot, samundar ki khái!
Hanumán Jodhá, terí dohái!
Wall of Lanká, moat of ocean!
O warrior Hanumán, (I seek) thy protection!

Say this often enough, and no harm will happen.—*Chainá Mall.*

[*See Indian Antiquary*, vol. XI, p. 38. This is a common verse in many charms. The allusion is to the exploits of Hanumán, the monkey-god, in rescuing Sítá from the toils of her abductor Rávana, in Lanká (Ceylon).—ED.].

857. **Evil-eye—Calcutta.**—A portion of all food bought in the public market should be thrown into the fire to avoid the evil-eye.—*Julian H. Elliot.*

858. **Omens—Monkeys—Calcutta.**—It is a good thing to see a monkey the first thing in the morning; but it is a very unlucky thing to say the word *bandar* (monkey) before breaking your fast. —*Julian H. Elliot.*

859. **Horse-Shoes—Evil-eye—Bombay.**—It is a very common custom to nail a horse-shoe on the threshold to counteract the power of evil spirits and to avert misfortune.—*B. Krishnarao.*

860. **Journeys—Luck—Bombay.**—It is very lucky on leaving the house to meet a cow running, or a Bráhman with his turban on, or a married woman.—*B. Krishnarao.*

861. **Omens—Knives—Hunting.**—*Chhurí ká nám mat láo.* Don't mention the knife: is common advice when starting on a hunting expedition. —*W. J. D'Gruyther.*

862. **Nazar—Horses.**—It may be noticed that horses brought for sale have a bit of blue thread tied round the fetlocks. This is done to keep off the evil-eye (*nazar*).—*W. J. D'Gruyther.*

863. **Nand Kumar—Growth of a fable.**—As an example of how rapidly tradition grows in India, I may mention the following case. In the Midnápur District, at a distance of not above 50 miles from Calcutta, is a village called Nand Kumár. It is so named from the celebrated Bráhman of that name, who was hung by Warren Hastings (1775 *A. D.*). This village was founded by him on some land granted to him by the Rájá of Tamlúk. The villagers believe Nand Kumár to have been a very holy man, and to have prayed to his divinity that he might die in the full possession of his senses and in the act of prayer. This was granted by his being hanged by the English, who were offended because he, being a Bráhman, would not salute them by bowing his head. The gallows, say the peasants, was erected in the middle of the Ganges, and instead of a rope a golden chain was used!—*John Beames.*

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864. **The Garur.**—The classical *Garuda* गरुड was the vehicle of Vishnu, and was the crest of Krishna, who was consequently called *Garudadhvaja* or the garuda-bannered. It was also the usual crest of the Chandarbansí Rájpúts. Now-a-days the name *garur* گرڑ is applied in the Panjab to a small bird of the king-fisher class, with bright blue plumage. I do not know its scientific name, but may be seen at any Dasahrá festival, when it is let out of a cage to the admiring crowd, all anxious to catch a glimpse of the sacred bird. It is considered very lucky to meet one out hunting. Is there any connection between the ancient and modern bird? The ancient bird seems to have been a large one of the vulture type.—*Gurdiyal Singh.*

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865. **Popular Tale—The Goat that ate up 900 villages.**—Many years ago a *faqír* passed through the principal street of ancient Delhí, and as he walked he continued to repeat—

"*Wáh! wáh! ik bakrí ne nau sau gráon khâyá hai.*"

"Alas! alas! one goat has eaten 900 villages."

Naturally this attracted a great deal of attention, and many followed the man through the street until at last he reached a *pípal* tree (*ficus religiosa*), under which he intended to pass the night. Then one of the followers, bolder than the rest, went to him and said:—"*O faqír, ham ko kah do ki, kyá bát tum bolte ho.*" "O *faqír*, tell me what you are saying." The *faqír* then told him his story, of which the following is a free translation:—One day I was sitting under my *pípal* tree, near my village, when a hunter on horseback came up and asked me for a drink from the well. I saw that he was a superior kind of man, so I went into my hut and milked my goat into an earthen vessel, and put a little sugar into the milk, as well as cold water, which the hunter drank. He then asked me for some paper, but as I had none he took a leaf from my *pípal* tree and pricked some characters upon it, then handing it to me, said: "Take this to my prime minister, and he will give you a *jágír* (fief) of 900 villages." So I knew that my visitor was the King of Delhí, and was happy. For two days and nights I lay and dreamt what a great man I should be. I then packed up my bundle, took my stick, and started on my way to Delhí. It was a long weary march, and on the third day, within only a few miles of the great city, I lay down wearily under the shade of a tree, and pulling my precious *pípal* leaf out of my *pagrí* (turban) to look at it, I fell asleep with it in my hand. When I awoke the leaf was gone, and on looking round I saw a goat eating my precious *pípal* leaf. So that is why I continue to repeat.

"Alas! alas! one goat has eaten 900 villages."—*Marmot.*

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866. **Cures—Lumbago.**—When a person is afflicted with lumbago, he is commonly advised to have the painful part touched by the right foot of one who was born with the feet foremost. If this does not succeed, he may touch the part three times with a peg to which a buffalo-cow is usually tied.—*Bútá Mall.*

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867. **Cures—Whitlow.**—A person suffering from a bad whitlow sometimes has recourse to a *siyáná* (wise man) to get rid of the disease. Any man who knows and has practised the charm will do. The patient is asked to place the hand on the ground with the palm downwards, and to keep it fixed and steady to the utmost of his power. The wise man sitting before him with a shoe in his hand mutters the charm, and strikes the ground hard with the shoe, calling with imprecations on the demon of the whitlow to move. The belief is that if the hand of the patient will move in spite of his efforts to keep it fixed the disease will be cured.—*Bútá Mall.*

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868. **Omens—Journeys—Oudh.**—It is very unlucky to meet a one-eyed person, an empty pitcher (*ghará*), a washerman with dirty clothes, an oilman, a eunuch, a widow, oil.

It is very lucky to meet a full pitcher (*ghará*), curds, fish, a prostitute, a married woman.—*Kakku Mall: Faizábád.*

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869. **Evil-eye—Children—Oudh.**—It is a common practice to dress little boys as girls to keep off the evil-eye.—*Kakku Mall: Faizábád.*

[See *Indian Antiquary*, vol. X, p. 332, *Proper Names of Panjabis*, p. 29.—Ed.]

870. **Eating horse-flesh—Idiom for ill-luck.**—Ayahs will sometimes say on hearing that those they serve have cramp—"*is ne ghore ká gosht kháyá*; he (or she) has eaten horse-flesh." What does this mean?—*M. Rivett-Carnac.*

[Native soldiers shooting badly at the ranges will sometimes use the same expression.—ED.].

871. **Nazar—Gold.**—Continued from note 793. There is a well known couplet alluding to the attraction that gold has for *nazar* and the dire effects of the want of it:—

Bhágwán ke mál par!

Gharíb kí ján par!

On the wealth of the great!

On the lives of the poor!—*W. Cockburn.*

872. **Nazar—Clothes.**—We often observe a native wearing a broad-cloth jacket, green through age, with a red patch on the elbow and a white patch all the way down the back, and then not quite straight, and we attribute it to extreme poverty, or bad taste, or to an utter disregard for personal appearance; but those that know how much *nazar* is dreaded, the consequences being "*súkhke marjáná*" (drying up to death), will tell you that in most cases the fear of *nazar* has more to do with it than any of these things, and if disapprobation is aimed at there can be little doubt of success.—*W. Cockburn.*

873. **Nazar—Houses.**—After building a *pakká* (burnt brick) house a native always leaves a patch of the brickwork unplastered to avoid *nazar*, or if he finishes it inside he will make an unsightly black mark on the wall. They are very fond of taking the pictures off bales of cloth and pasting them about their houses, on the door frames, &c. These pictures are generally in green and gold, which is considered excellent for distracting the attention. Poor people content themselves by putting an old shoe heel upwards, or an old earthen cooking pot on a pole, and setting it up on their thatch. Bottle-birds' nests are also hung up in the same way, but to keep out evil spirits. A hedgehog's (*párbatí mús*) skin hung in the doorway has the same effect, with the additional advantage of keeping off disease from the cattle-shed. In the case of stone-carvings it is usual to insert a piece of stone of a different colour into the work, in such a way as to make every body pronounce it very bad taste.—*W. Cockburn.*

[To be continued.—ED.].

874. **The Unfortunate Face—Chandra.**—I can safely say that I have never noticed a native, whether educated or otherwise, who did not firmly believe in the unfortunate face.

The expression—"Whose face did I see to-day," uttered in tones of disgust, may be heard daily among natives on any little disappointment or trifling hurt, such as a fall, or the sting of a wasp. "I really cannot remember whose face I saw this morning, says one, for every thing that I have put my hand to to-day has gone amiss." But the chief ill effect of seeing the unlucky face and the one one hears of oftenest is, bringing starvation for the entire day on which it was seen the first thing on opening the eyes in the morning. It is always necessary, in order to produce the mischief, that the face should be the first seen on awaking in the morning.

To lessen, as I understand, the intensity of such a mischance, it is usual on awaking for most Hindus to pass their hands over their faces, kissing them the while, and to gaze at the palms, sometimes mentioning the three great names for the deity, Brahmá ,Vishnú, Mahesh (Siva).

I know of an instance in which a peon had standing orders from his native officer, who had due regard for the health of his squad, to leave the premises very early in the morning and not to return till the other inmates had arisen and looked at each other, because with a singularly unfortunate countenance he combined a vile habit of very early rising. The officer who told us about it, to reprove the inordinate hilarity indulged in, narrated the case of a famous Rájá who, discrediting that the sight of any face would keep him without food, tried the experiment on himself by contemplating the visage of a notorious *kambakht* (unfortunate). A sumptuous repast was prepared, but the moment the Rájá sat down to it a couple of flies fell into his plate, which not only made him send away his dinner, but the very mention of food sickened him for the rest of the day. He sent for the man and ordered him to be killed, as he could not allow such a scourge to his subjects to live, but the man was forgiven on his pointing out that the sight of his own face only brought about hunger, whereas that of the Rájá's brought about death!—*W. Cockburn.*

[These valuable notes will be continued.—ED.].

CASTES AND TRIBES.

875. **Woddas—Ods—Veds—Bediyas—Bedas—Veddas.**—In note 613, speaking of the Ods or Woddas of Mysore, and comparing them with those of Upper India, it is remarked: "I have met with Ods in Oudh, in the North-West Provinces, in the Eastern Panjab (modern), in the Western Panjab (ancient), and in the Bágar. Ods generally claim I think to have come originally from the Bágar." I should be glad to hear further particulars about the Ods or Woddas of the North-West and Oudh.

I myself have never seen or heard of them. Mr. Sherring in *Hindu Tribes and Castes*, vol. I, speaks of the Veds, and describes them as "a low tribe living chiefly in the jungles, where they collect broad leaves and manufacture tiny wooden skewers, by which the leaves are stitched together in various shapes, such as plates or cups." Is *Ved* the same as *Od* or *Wodda?* In the North-West *Census Report* of 1872, only 85 persons were recorded as Veds. In the Census Report, 1882, not even one is recorded. The name is never mentioned. *Bediyá* is a synonym for *Bhairiá*, the name of a thievish clan who keep company with dancing women. And in the north of the Panjab there is, I am told, a tribe called *Bedá*, consisting of wandering fiddlers and drummers, holding no land and despised by all. The two dissolute clans last named do not seem to correspond, in occupation at least, either with Mr. Sherring's Veds or Colonel Millet's Woddas; yet the name is rather similar.—*J. C. Nesfield.*

[With reference to the rare tribe of the jungles, described by Mr. Sherring, I would draw attention to Mr. Goonetilleke's article on the Veddas of Ceylon in the *Orientalist* for February 1884.—ED.].

876. **Spade-blade of the Woddas.**—See note 613. Can any one describe more minutely the shape and dimensions of this instrument? I should also be glad to know whether the same or a similar instrument is used by any other tribe or tribes in this country, and for what purpose.—*J. C. Nesfield.*

GEOGRAPHY.

877. **Barwar—Anjana.**—See note 616. It is there remarked that none of the names given in the *Ayín-i-Akbarí* are found to cover the large tract of country forming the western half of the Kherí District, and he surmises that Barwar Anjaná represents this tract. I think it is very likely that this supposition is correct. In the western part of the Kherí District, in the *mahal* or *parganá* called Pasgawan, there is a town called Barwar, containing about 3,500 inhabitants, of whom about three-fourths are Hindús. According to local tradition this tract, together with the northern half of the Hardoí District, was once largely inhabited by a tribe called Barwars, whose hereditary occupation is thieving and dacoity, and who are still to be found in scattered groups in the Districts of Hardoí, Kherí, and Gondá. In the Hardoí *tahsíl* there is a *parganá* called Barwan, having been so termed from a village of the same name. The transition from *Barwar* to *Barwan* is not very violent.—*J. C. Nesfield.*

878. **Geography of the Ain-i-Akbari.**—Referring to Nos. 617 to 620. I am engaged in working out a complete reconstruction of the map of the Mughal Empire under Akbar from the *Áín-i-Akbarí* (I write *áín*, following Blochmann, not *ayín*). I have already completed Súbah Avadh with a map, and my article will shortly appear in the journal of the Bengal Asiatic Society. Bengal and Bihár are very nearly ready, and I then hope to go on to the Súbahs, which have only partly been worked out in Elliot's *Races of N.-W. P.* (vol. ii, pp. 82 *et. seq.* of my edn.). After completing them I propose to take up Súbahs Láhor, Multán, and the rest. The notices now appearing in *Panjab Notes and Queries* are therefore very interesting to me, but I would ask gentlemen who study this subject to be kind enough to follow Blochmann's Persian text of the *Áín*, which has been printed in the *Bibliotheca Indica* by the A. S. B., as in that text the names of places (always a difficult matter in Persian) have been restored carefully from a comparison of a number of the best MSS. The text thus restored is incomparably superior to that of Gladwin, which, though so generally used, is often wildly and inconceivably wrong. Gladwin's transliteration is of the hap-hazard, præ-scientific kind, and when he gets beyond the boundaries of the small tract which was accessible to the English in his time—a hundred years ago—he has nothing to guide him, and simply guesses where to put his dots. It would save an immense amount of confusion if scholars would all agree to use Blochmann's as the *textus receptus* in future.—*John Beames.*

LANGUAGE.

879. **Kunawari Language.**—Continued from note No. 806.

English.	Pongi, Rárang & Tránda.	English.	Pongi, Rárang & Tránda.
Hair	... *Kráh.*	Cat	... *Pishi.*
Ear	... *Karangh.*	Rat	... *Pyú.*
Nose	... *Stagúts.*	Crow	... *Ká.*
Chin	... *Chikan.*	Eagle	... *Golas.*
Leg	... *Bang.*	Pigeon	... *Ráfish.*
Lip	... *Taning.*	Fowl	... *Kagari.*
Tongue	... *Le.*	*Chakor*	... *Tis.*
Teeth	... *Gharh.*	Leopard	... *Tarh.*
Cow	... *Laugh.*	Snake	... *Sabbas.*
Horse	... *Rangh.*	Egg	... *Lich.*
Sheep	... *Karh.*	Hand	... *Gith.*
Bear	... *Hom.*	Foot	... *Bangs.*
Goat	... *Ach.*	Arm	... *Kuds.*
Donkey	... *Pots.*	Head	... *Bal.*
Dog	... *Kwi.*	Eye	... *Mik.*

W. H. Tr[illegible]

880. **Jagdali Jats of the Indus.**—(No. 467). All non-Biloch Muhammadans of the Derá Ghází Khán District are commonly spoken of as *Jats*, and in Bilochí are called *Jaghdals*. *Jaghdalí* is the ordinary Bilochí for the language spoken by the *Jaghdals*. The derivation of *Jaghdali* from *Ját-gálí* is like the derivation of *Biloch* from *Bad-log* (an evil race).—*R. E. Younghusband.*

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881. **Chhi-chhi Dialects—Butler-English.**—See notes 661 and 662. I should hardly go so far as to say there was such a thing as Chhi-chhí *patois* or jargon in existence. The term is applied derisively to the Eurasian population from the interjection *chhí ! chhí !* which is, or was, so common among them. It means fie! fie! or oh dear! and is used according to the intonation to express wonder, disgust, prohibition, &c. But the Eurasian speaks an English differing from our own only in accent and in a few phrases.

As regards accent, it is difficult to describe it. The Eurasian accent in Lower Bengal consists in an over-accurate pronunciation, in which each syllable is heard distinctly, or *staccato* as musicians would say, as contrasted with our national habit of slurring or half pronouncing half our syllables. An Englishman says—*How di' do.* An Eurasian says—*How do you do*, each word being sharply accented. As to phrases they probably arise from the speaker thinking in Bengálí or Hindí, and then translating into English word for word preserving the native idiom. Thus one hears an Eurasian, when meeting a friend after a long absence, say—"*After a long time I see you,*" or "*From a long time I have not met you ;*" which it will be at once perceived are literal translations from the Bengálí or Urdú phrases. So also when he wishes to say "*of course,*" he will say "*then what?*" literally translating *tab kyá?* or *else what*"? translating "*aur kyá?*" But all this hardly constitutes a *patois.* The introduction of Urdú words into English sentences is as common among the English in India as among the Eurasians, and the latter are now so much better educated than formerly, that in most cases they speak perfectly pure and grammatical English, though they cannot get rid of the *staccato* accent.—*John Beames.*

[I can corroborate Mr. Beames in one point as regards "Butler-English." Nearly all the peculiarities of "Butler-English" are due to a literal rendering of the Dravidian idioms. Your Madrásí servant will say : "In the jungle feeding sheeps I saw them, Sár," which renders what is passing in his mind *kattile meintha adukalai pártthên.* Again—"My child striking I saw him, Sár," is directly in Telugu "*ná biddani kóttina wádini chúchinánu*" almost word for word. I had in my service at Madras a quarrelsome youngster who was continually in disgrace with my butler, against whom he was always complaining in the following terms :—"He great beezing (abusing) man, Sár ; he all day beezing me"—a sentence which will be at once recognized as Tamil literally translated.—Ed.]

882. **Idioms—Dari—Dahri—Nak.**—Note 373. *Dárí* दाड़ी means coaxing—*e.g.*, in *khátir dárí* coaxing and hospitality [but? Ed.]. Beard in Panjábi is *dáhrí* दाहड़ी. This *dáhrí* can also be used in coaxing phrases as *terí dáhrí háth láune hán* (*lit.* I put my hand to thy beard) "I beseech thee."

The word *nak, lit.* nose, but secondarily honor, is used much in the same sense. If a man make a great display at a marriage his *nak* (honor) is saved, but if he be niggardly, *nak waddhindá hai*, his nose is cut off.—*Máyá Dás.*

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883. **Corruptions of English—Double—Dabal.** डबल = double = anything larger than usual, large. This word has many applications, the commonest is *dabal roti*, an English loaf, and it is not uncommon to hear the followers of British troops use the word *dabal* to signify unusually large. *Máiís* (gardeners) constantly use it in reference to flowers, following our idioms exactly "*yah to bahot dabal hai ;* this (flower) is very double." One curious instance came before me. A dispute arose between a *quondam Khidmatgár* and a *Khatík* about the sale of some fowls, the *Khidmatgár* having in his old age turned poultry-fancier. The *Khidmatgár*, in his petition in my court, said that he had sold the *Khatík* 20 *kababís* کبابی and 10 *kharchas* خرچہ, or altogether 30 fowls. The *Khatík* replied that he had only bought 10 *dabal* and 7 *chikan*, or altogether 17 fowls. Therefore *dabal* = *kabábí* and *chikan* (chicken) = *kharcha.* The *kabábí* is a large roasting fowl—see Fallon, *New Hind. Dict.*, *s. v.*, but the *kharcha* is new to me ; does it mean an *expense* fowl, the *murghí* of the Dák Bungalow ? However, it is clear that the *Khatík* meant by *dabal* something unusually large in the shape of a fowl ; *chikan* of course meant the English chicken.—*R. C. Temple.*

LAW.

884. **Succession to Land Revenue Assignment.**—Concluded from note No. 808. Briefly the state of the case has been well described in general terms by the Financial Commissioner in 1861, and by Messrs. Boulnois and Rattigan in their *Notes on Customary Law.* Sir Donald McLeod as Financial Commissioner (No. 386, dated 31st May 1861) says : "Where, as in some parts of India, rent free tenures have been guaranteed by Regulation, the incumbents cease to regard themselves as grantees of the Government, and frequently sue the Government in the civil court for the enforcement of their claims. In the Panjab it has always been desired to avoid this, and to ensure the recognition at all times of the fact that what is held, is held by the favour of Government, and

hence certain conditions and stipulations have been annexed to almost all grants." Referring to the date of the despatch constituting the Board of Administration, Messrs. Boulnois and Rattigan (p. 188) observe:—"The Executive Government has had the direction of the investigation of all claims to hold land revenue free ever since." Allowing for the effect of the *Pensions Act* and adding the exception due to the action of the Chief Court between 1867 and 1871, these remarks may seem complete.

Since the passing of the *Act* there have been numerous Chief Court decisions declining jurisdiction in *jágír* cases. See *Atmá Singh* v. *Jít Singh*, No. 36 *C. R.* of 1874; *Khushhál Singh* v. *Basáwá Singh*, No. 9 *C. R.* of 1875; *Ahmad Yár* v. *'Alá Jiwáyyá Khán*, No. 10 *C. R.* of 1875; *Nawáb 'Azmat 'Alí Khán* v. *Mussamat Lálli Begam*, No. 1 *C. R. of* 1876.

The general result is that, in the absence of any restriction in the terms of the grant, and of any declaration under section 8 of the *Panjab Laws Act*, the Executive Government can make what disposition it pleases in the succession to *jágírs*. But if the disposition made be one which does not coincide with Hindú or Muhammadan law, or Panjab, or family, or tribal custom, it ought to be distinctly recorded at the time that no certificate should ever be granted under section 6 of the *Pensions Act*.—*K. B.*

HISTORY.

885. **Origin of Ranjit Singh's family.**—Chart Singh, who organized the Sikh people and laid the foundations of that power which his son and successor fostered, and his grandson matured, was the son of Sirdar Nodh Singh, of Sukarchak (in the Gujránwálá District), who is said to have traced his descent from one of the most faithful adherents and disciples of the seventh Gurú Har Ráí (*A. D.* 1638-1660). It is stated that pleased with the assiduous attention of his faithful servant and by his earnest devotion and honest conduct, the Gurú bade him retire in his old age and spend his last days in serene enjoyment, confident that his good deeds would bring their own reward, and that the blessings of the Almighty would constantly attend his family, one of whom would reign over the Panjab. This man, Budh Singh, after making a name for charity and beneficence, died at Sukarchak in *A. D.* 1718.—*W. A. Campbell.*

[Mr. Campbell's notes, which will be continued through several numbers, were condensed from a persian MS. of 7000 pp., now in my charge for publication. This was compiled by Sohan Lál, a *vakíl* at the court of Ranjit Singh, from notes of passing events kept by himself and by his father before him. As regards what these two persons were personally cognizant of, the notes are as authentic and accurate as history can be made. They extend over about 70 years, including the whole of the time the Sánsiá family were in power.—Ed.]

886. **Nodh Singh.**—The birth of Chart Singh caused much joy among the people, for he was the heir of a family that had rendered itself popular by acts of public charity and good works, and it was signalised in the oriental style of making large grants for charitable purposes. Shortly after this event the family of Sirdár Nodh Singh left Sukarchak and settled down at a place called Rájá Sánsí (Amritsar District), where they resided until the invasion of Ahmad Sháh Abdálí, and the civil war raised by Mu'áyanu'l-Mulk, the Governor of Láhor, when Rájá Sánsí was abandoned for Khanián in Majíthá (Amritsar District), which was in the possession of his brother-in-law. Nodh Singh died in *A. D.* 1763. At the time of his father's death Chart Singh was 20 years of age, and had already acquired a local renown for courage.—*W. A. Campbell.*

887. **Chart Singh—Gurbakhsh Singh—Dal Singh.**—Not long after his father's death, Chart Singh had the good fortune to become intimate with Gurbakhsh Singh, nephew of his father-in-law, and one of his own brothers-in-law, Dal Singh. These two gave him their hearty co-operation throughout his subsequent career, and were his most trusted and fortunate lieutenants. On acquiring the aid of these chiefs, Chart Singh raised the standard of independence, and with a force of 100 horse and foot, advanced on Emanábád, Gujránwálá District, the Governor of which made a ready capitulation. Then commenced a series of raids and attacks, the success of which, and the cause in which they were made, soon collected an army under his standard.—*W. A. Campbell.*

ANTIQUITIES.

888. **Pehowa or Prithudaka.**—In *Archæological Reports*, Vol. II, p. 224, General Cunningham writes:—"The place derives its name from the famous Prithu Chakravarti.........The story of the cure of Rájá Vena's leprosy by bathing in the River Saraswatí has already been told. On his death his son Prithu performed the usual *sráddha* or funeral ceremonies, and for twelve days after the cremation he sat on the banks of the Saraswatí offering water to all comers. The place was therefore called Prithúdaka or Prithu's pool, from *daka* or *udaka* water." It is true that some *pandits* in Pehowá derive the name Prithúdaka from Rájá Prithu, but I have heard the explanation offered that the name means "broad" or "great" water (Sanskrit

prithu-great, and *udaka*-water). The town lies low, and in the rains the waters of the Sársutí, swollen by its junction with the Márkandá, a few miles above Pehowá, spread widely round the town. The story regarding Rájá Prithu may be an afterthought.

In *Archæological Reports*, Vol. XIV, p. 103, General Cunningham describes the remains of what must once have been a splendid temple situated about a mile from Pehowá. But the most perfect remnant of this temple, a stone doorway or *chaukát* covered with figures sculptured in high relief and in an excellant state of preservation, does not appear to have been shown to him. This doorway has been built into the wall of a modern building. It would repay examination by an archæologist. —*J. M. Douie.*

MISCELLANEOUS.

889. **Formation of Sandhills.**—The accepted theory regarding the formation of rolling sandhills, such as cover the Cis-Indus *thal*, is that the first one is deposited by the wind in front of some break-water, and that they then propagate themselves against the direction of the wind, each forming a break-water, in front of which the rest of the series form. Thus it has been suggested that the Salt Range forms the break-water which started the series of sandhills that cover the *thal* between the Indus and the Jhelam-Chenáb. To this it has been objected that the prevailing wind in these parts blows southwards down the Indus, and not up it.

Professor Darwin has been investigating the precisely similar process of the formations of ripple marks in submerged sand, and an interesting abstract of his results is given in *Nature* (Vol. XXIX, p. 162 ff). He shows that the ripple (or sandhill) is fed from both sides; to windward by the direct current, and to leeward by the vortex or eddy which is produced in that current by some inequality in the surface, or by the growing sandhill, and which throws up sand on the leeward base of the hill. But the most important conclusion, for our purposes, at which he arrives is, "that the velocity of the water (wind) must lie between limits, being greater than one limit and less than another; and that the limiting velocities depend on the average size and density of the particles." Hence it follows that *the prevailing wind* may possibly have nothing to do with the sandhills, if only it lies without the limits; so that if a north wind should blow for only three months, and a south wind for nine months of the year, and the latter should lie without, but the former within the limits, the former will form the sandhills, though the latter will be the prevailing wind. Of course, in the first instance the power of forming a sandhill must depend upon the quarter in which the source of sand is situated. But hills once started will feed winds in either direction.—*Denzil Ibbetson.*

890. **Huqqa or Hookah.**—What is the earliest mention of this form of pipe? Was there any smoking prior to its invention or introduction Whence was tobacco brought to India? and what was smoked before its arrival?—*C. Dowding.*

891. **Ghagrashahi Rupees.**—In Ambálá rupees stamped with the Queen's head are sometimes called *Ghagrasháhí*, or petticoat Government rupees. Is this name commonly used for them elsewhere?—*J. M. Douie.*

892. **The Red Hand.**—See notes Nos. 7 and 725. Here are references in America. Steven's *Yucatan*, ed. 1849 I, pp. 177, 403, II, pp. 46, 476. Brinton, *Heights of the New World*, p. 183, says:—"Hurnae, the strong hand, was an Aztec god. The Zapotecans worshipped a panel of precious stones; also the Mayas (of Yucatan) under the name of *Kab Ul*, the working hand."—*Henry Phillips, Philadelphia.*

893. **Fire-sticks—Nose Pipes—Yugas.**—Mr. Tylor, the well-known author of *Primitive Culture*, asks me the following questions. I shall be glad to forward him any information that it may be in the power of readers to supply:—

(1). Can I obtain for the Oxford University Museum a set of the *aráni*-wood instruments for making fire, according to the description in the Sáma Veda? It would be desirable to get the complete apparatus from one of the Bráhmans who still churn fire.

(2). Specimens of the pipe or flute played with the nostrils are frequent from the Indian Archipelago and other districts, but we have none from India, though the instrument is not uncommon. It would be interesting to find the reason for this unreasonable thing, and especially to determine whether it is really (as is said) blown with the nostrils to avoid defilement of the mouth.

(3). In Lord's *Discovery of the Banians and Parsees* (London, 1630 *A. D.*, and reprinted in Pinkerton, vol. viii, and elsewhere) the account of the Baniyá class (Súdras by caste) in Súrat gives a curious system of four ages or *yugas* related to the four elements, and ending accordingly with destruction by earth, water, air, and fire. This is said to be from a local *shástra;* and I wish to ask if any one acquainted with the district can trace the source of Lord's information, which is interesting, just where it differs from the recognized Hindú books.—*Denzil Ibbetson.*

894. **"Fibula" Brooches.**—Professor Virchow, of Berlin, would be very glad of any specimens of the "*fibula*" brooch. Brass brooches of the Irish brooch type are common enough about Simla, brought down by the Tibetans who work there. Any peculiar bronze or brass ornaments worn would also be very acceptable.—*M. Rivett-Carnac.*

[If desired communication can be made through me.—Ed.].

895. **The Caper Shrub.**—The Tahsíldár of Hissár has reported that the poorer classes occasionally eat the *bárwá* flower. This is the flower of the *karíl* or *kair (capparis aphylla)*, the wild Caper. The flower is boiled and seasoned with pepper and salt, and (if available) with onions. The various names are: plant, *karíl, kair:* flower, *bárwá* (in Sirsá *bátá*): fruit (unripe berry) *dele* and *tínt* or *tent* (in Sirsá *tel*): fruit (ripe red berry) *pínjú*. The fruit, flower, and succulent twig (*kumbal*) are all eaten by the villagers. With the *pílú* (*salvadora oleoides*) and the *jhand* (*prosopis*) and *phog* (*calligonum*) it is a most useful plant in these regions. The Sirsá names are from Wilson's *Settlement Report.*—*W. Coldstream.*

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896. **Ferns.**—In note 233 enquiry is made about folklore which may exist regarding ferns.

Ferns are so abundant in the hills that it is possible to find some ideas of the kind prevalent. Meanwhile I may mention that the maiden-hair fern, which grows in wells in some of our Plain districts (*adiantum veneris capilli*) and an allied species that grows in the high hills (*adiantum venustum*) are indiscriminately called *hansráj*, *dúmtúli* in Kashmír, or by the Persian name *par-i-syáwashán*, the latter term meaning *dragon's feather*. This looks like an indication of a legend. The ferns known by this name are recognized as drugs. Nothing very particular is recorded regarding their use; they are said to be tonic and febrifuge, and emetic in large doses.

The long running root of the *polypodiums* has naturally attracted the native druggists' attention, and we found specimens in druggists' shops at Láhor and Amritsar, under the name of *bisfej* or *bisfaij*. The root is a blood-purifier and useful in skin diseases. These somewhat strange names are worthy of enquiry as to their origin and meaning.

The moonwort (*botrychium lunaria*) is given in the books as a Himálayan species, and we have other *botrychiums* (*e. g., b. virginianum*) with beautifully cut leaves (almost like a carrot leaf) and spikes of gold fructification. Simla visitors will remember occasionally meeting it. The genus is hardly common enough to have become the centre of any legend or superstition.—*B. H. Baden-Powell.*

BIBLIOGRAPHY.

897. **History and Antiquities of Lahore.** The editorial note to No. 479 refers to Thornton's *History and Antiquities of Lahore* as an anonymous tract. It was originally published by him when Personal Assistant to the Judicial Commissioner, about the date therein indicated, with a preface either with his name or initials. It was afterwards reprinted as part of a *Guide to Lahore* by Mr. Kipling with the consent of the author, then Secretary to the Panjab Government. There was never any secrecy as to the authorship.—*D. G. B.*

[I knew Mr. Thornton had written the tract, but I could obtain only the first of three parts promised, and this was anonymous. On applying for the remainder to the Government Book Depôt, I was informed that they had never been published. This is why I called the book anonymous and incomplete.—Ed.]

PROVERBS.

898. **Panjabi Proverbs.**—

Anhá Rájá bedád nagrí.

The ruler blind and the city without justice. (This is said continually of the British Government, but it appears to have originated in the Sikh times, perhaps under the one-eyed ruler Ranjit Singh).

(2). *Anhá háthí lashkar dá kháp.*

A blind elephant makes a gap in its own army. (The ignorance of energetic men in power produces evil to the people).

(3). *Adh adh Mánh; te Jatán bhagal bánh.*

After the second-half of Mágh (beginning of February), the Jats throw their blankets over their shoulders. (Said on the departure of the cold season, which, in the estimation of the natives, is about the 1st of February).—*M. Macauliffe.*

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899. **Agricultural Riddle of the Ját Districts,** Eastern Jamná Canal, N.-W. Provinces.

Harí thí:
Man bharí thí:
Gháns motion se jarí thí:
Báhir maidán dhartí par dosálá orhe kharí thí.
Jawáb.—Khet makkí kí.

Bright was she:
Happy was she:
Studded with many a pearl was she:
Standing out in the open, mantled in green was she.

Answer.—A field of maize.—*A. P. W.*

EXTRACTS FROM NATIVE AUTHORS.

TARIKH-I-MAHMUD.

900. **Fall of Kalinjar**: p. 169.—The Sultán's army then went on to Kalinjar. Nandá met him with 360,000 cavalry (!), 45,000 infantry, and 640 elephants. The Sultán had ascended a piece of rising ground, and reconnoitred, and when he saw the size of Nandá's army he repented of having come. But in the night a panic fell on Nandá, and leaving his baggage and munitions of war, he fled precipitately. Next day the Sultán took horse and first reconnoitred the position for ambuscades, and finding no danger from this source he began to plunder.

901. **Loot at Kalinjar**: p. 170.—In those same parts he came across 500 elephants in a forest.

902. **Return to Ghazni**: p. 170.—As his mind was not at rest as regards the Panjáb in his rear, the Sultán contented himself with the above exploit and returned to Ghazní.—*T. C. Plowden.*

TAWARIKH QAUM KHATRIAN.

903. **Kshatriya Clans**: p. 16.—Translation of *slokas* in the 9th chapter. "In this chapter I explain the divisions of the Kshatriya caste. The divisions in the caste commenced in the time of Manu. The descent of the Kshatriyas commences with the child that was born of the woman saved by the Sársaswatís, who thus became their first ancestor. There was no fear of any one, as the Bráhmans cherished him, initiated him into their rites, *viz.*, put on the sacred thread (*janeú*), and taught the *Vedas*. The boy was married to 18 Kshatriya girls at one time on the same day. The boys born from him took the name of the *gotras* of the various Rishis, and thus became different castes. From that time the Bráhmans and the Kshatriyas have had the same *gotras* (clans).

904. **Authorities on the Khatri Caste**: p. 17.—(1) *A History of the Khatrís* by Munshi Ganesh Dás of Gujrát; (2) *Akhbár Scientific Society of Aligarh* for 18th Nov. 1870; (3) *Bujdhi námá* by a Bujáhí Khatrí; (4) Pandit Sardhá Rám of Phillaur; (5) *Khatribans Babhúshán* by Pandit Harischandra of Dehlí.

[To which may be added the book here extracted from and *Tárikh Arorbans* and *Arorbans Parkásh*, both by Kakku Mall, Arorá, of Faizábád Avadh.—Ed.].

905. **Origin of Khatri Clans**: p. 18.—There were no caste differences among themselves between the Khatrí clans before the Muhammadan era, but there were clans differentiated by name for convenience. The names sprang from occupation, from an eponymous ancestor, or from the territory occupied. Thus the Choprá Khatrís are principally found about Ráhon (Jalandhar district), and their families (*al*) are known as Pipalwálá, Pauriánwálá, Samkaní, Nakte, and Saráf, from territory or occupation. The Mahitá Khatrís are those that write; Chaudhrí Khatrís are those that are descended from the old Chaudhrís; Sionís those that deal in gold; Khatrí Bajáz, those that sell cloths; Dillíwálás that came from Dillí (Dehlí); Peshávariás that came from Peshávar, and so on.

[This and the following notes can be read with advantage with sec. 540 of Mr. Ibbetson's *Outlines of Panjab Ethnography*.—Ed.].

906. **Origin of the Khatri caste disruption**: p. 18.—The Khatrís began to split up in the time of the last of the Ghorís, under Sháh Aláu'ddín Khiljí (1295-1330 *A.D*). Many of them had taken service in the royal army, while Udhar Mall, Khatrí, *alias* Sikká, was a royal minister (*díwán*). There was an expedition in which very many of them were killed, and the Emperor took pity on their widows. He arranged with Udhar Mall to try and arrange for the marriage of these widows into their own caste, and collected together with this object at Dehlí all the Khatrís of the neighbourhood, and made them sign an agreement according to his wishes. But they made a protest that it should not be binding, until the Panjábí Khatrís agreed to it. According to Ganesh Dás this happened in *St.* 1340, or 1283 *A. D.* By royal order an assembly of the chief Khatrís was held at Láhor, which referred the Emperor to the Khatrís of Kajnot, in the Multán District, at that time the residence of the principal Khatrís. Among them the chief were Lálú, Jagdhar, and Dhanná *alias* Mehrí, who refused to recognise widow-marriage under any circumstances.

907. **Adhai Ghar—Bara Ghar—Bonjai—Legendary Origin**: p. 19.—But only four clans of the Khatrís of Kajnot started for Dehlí to announce this decision to the Emperor, by name Mohrá *alias* Marhotrá, Kapúr, Khamiá, Seth *alias* Kakkar. Being disappointed of getting the others to join them, they decided to marry among themselves. However, on the second march towards Dehlí twelve more clans joined them, *viz.*, Choprá, Tahwár, Tanan, Sahgal, Bij, Badáún, Síkhrí, Bahil, Dhadwárá, Dhanú, Tattí, Mahindrá. As the first four had already separated they could not join the twelve, so the twelve formed a division of their own. On the road they met many more Khatrí clans, who in the same way would have formed separate divisions of the caste, and in order to avoid the quarrels that would have thus arisen they agreed to combine again into one great division. And because the expression *bonjái* in Multání means *bahot jagá* (many places), these Khatrís became called Bonjáis, because of their miscellaneous origin (!) When they got to Dehlí the Emperor revised his order, when he saw that the bulk of the Khatrís were opposed to it, and said they might do as they pleased. As the four clans had separated at 2½ *kos* on the first march out of Multán, they called themselves Adhái Ghar; the twelve clans were called Báhrí or Bárá Ghar. The rest were known as Bujáís.

908. **Sarin Khatris—Legendary Origin**: p. 21.—The Khatrís of Dehlí, who had agreed to the widow marriage, were called *Shara' áin* (according to Musalmán law) which words got corrupted into Sarín. Thus the Adhái Ghars are held to be the highest clan, next the Bárá Ghars, and next the Bujáís. The Saríns are altogether separated. Among the three first the higher will marry the daughter of the lower, but will not give their daughters in return.

FOLKLORE FROM DIFFICULT SOURCES.

CENTRAL PROVINCES GAZETTEER.

909. **Credulity—Possession:** *s. v.* Bilaspur.—A strange story is current in the Mungelí *parganá*, of a Panká named Mangal, resident of Bhadrálí village, who, about 1850, gave out that a deity had possessed him. This was nothing strange, for both gods and devils are accused of constant interference with mortals. Mangal was credited with the power of curing diseases and securing to his worshippers future happiness. He used to sit with a light before him, and his devotees approached, saluted, and touched his feet. He was literally inundated with followers, and the offerings of grain, cocoanuts, and such like gifts were something incredible. His influence was confined to a few short weeks, for his advent occurred about the cultivating season, and he had declared that good men's crops would spring up without sowing. It appears that thousands of cultivators were fools enough to attach credence to this teaching, and as viewed practically this simply amounted to a loss of revenue. When the time for collection arrived the Native Government at once arrested Mangal, who was left to ponder over his departed greatness within the walls of Ráipúr Jail. The belief in Mangal's powers vanished with his imprisonment, and against some of the more respectable men who were his dupes (notably the *tálúqadár* of Lormí) the whole affair remains as a standing joke.

POSTAN'S CUTCH.

910. **Jaisar Pír:** p. 79.—The people of Anjár have a tale of one Jaisar Pír, a Muhammadan outlaw and robber, who married a beautiful Rání named Túrí Khatrání, whose saintly ways so won the heart of her roguish and wicked husband that he become converted to the highest reverence for religious mysteries. After death Jaisar Pír and his wife were buried apart, though near each other, but the tombs are gradually approaching, and at their meeting the world will be no more (!).

911. **Auguries—buffalo sacrifice:** p. 102.—Footnote. The Ráo of Kachh sacrifices a buffalo in the following manner:—The animal is brought to the altar of the goddess Párvatí and a bundle of grass thrown at its feet. As it stoops to eat a few drops of water are scattered between its horns, and from the animal's gestures as they trickle over its forehead auguries are drawn. If it shake its head it is led away as displeasing to the goddess, and another of the herd is substituted. If it nods its head a glittering scimitar decends on its neck.

912. **A Serpent legend—Sardai:** p. 104 ff.—In the Pacham (an island in the Rann) dwelt a beautiful dame named Sardáí, of great wealth and learning, and a great *sámpri* (snake-charmer). When a *sámpri* came her way she used to enchant him and make him her slave. A *sámpri* prince hearing of her determined to see her disguised as an ordinary *sámpri*, but Sardáí's power of second sight foretold his coming, and she was prepared to meet him. She told him that she had enslaved many *sámprís*, but that if he could reclaim a certain untameable serpent she would become his slave. The prince accordingly went after it and found it at the foot of a mountain, and gave chase. The serpent went over-ground and under-ground to elude him; and whenever it went under-ground a river sprang up. These rivers were Nágnís, and still run all over Kachh. The prince, however, pursued. Now the prince's power over the snake was as 24 to 20; but every time this snake asked him to stop pursuing, it went down a point. So at last the snake was the stronger, and bit him, and he died. Before dying, however, he collected other *sámprís* and told them to burn his body and devour the ashes, which would give them power over the serpent. So the *sámprís* took the body to the hill of Bhujáyá for this purpose; but the snake had meanwhile turned into a Bráhman, who frightened them into the belief that the eating of the ashes would bring on leprosy, so they left them there and ran away home. On this the serpent took up his abode there, and afterwards the animals on the hill became so fierce that they could not be hunted. The Ráo of the time, however, determined to build a palace there, but the snake killed off the workmen, until a Megwá (a low-caste man) found the serpent, who told him that he would only permit the building on condition that a temple was built to him. This being done the palace progressed. To this day the Ráos sacrifice there at the Nágpanchamí festival, and the Megwá's descendants are custodians of the shrine.

[Compare death of Dhanwantar Baid in the legend of Niwal Dai, *Legends of the Panjab*, Vol. I, p. 502 ff. The above is an abridgement of the original long story.—Ed.].

913. **Legend of Dharm Nath—Origin of the Rann:** p. 124 ff.—During the reign of the mighty Rájá Gaddá Singh (? about 1385 *A. D.*) a celebrated *atít* (ascetic saint), named Dharm Náth, settled with his disciple Gharíb Náth near Mándví. The disciple went to beg, but got nothing; but bought food for the ascetic for six days with what money he had, but when that was gone he had to confess his deceit. The saint vowed vengeance, and in time all the Rájá's cities were destroyed by his curse. Meanwhile the saint went on to Dinodar, where he stood on his head for 12 years! At this period he dismissed Gharíb Náth who established himself about 20 miles north-west of Bhúj at a spot still shown. At the end of the 12 years Dharm Náth arose and turned his face to the sea, which immediately disappeared, leaving nothing but that marshy swamp—the Rann. After this Dharm Náth was absorbed into the deity.

[Much abridged.—Ed.].

914. **Bhat—Dhadas—Kachhi Bards:** p. 192.—As provincial bards Kachh possesses its Bháts and Dhádás, whose profession it is to rehearse to the Járejá chiefs the warlike deeds of their ancestry. We were favoured with a visit from a celebrated Járejá bard, well learned in the early history of Kachh. He brought with him a volume of *manuscript odes* in the Gujárátí dialect.

[Such MSS. are still surely in existence. Cannot they be unearthed and translated ?—Ed.].

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SPECIMENS.

Phūl nahīn pankhari hī sahī.
A leaflet if not a flower.
(A penny if not a pound).

Betā huā jab jānye, jab potā khele bār.
Know that you have posterity when your grandson plays at the door.
(A son only may die).

Pānī pī-ke zāt pūchhte ho?
First drink his water and then ask his caste.
(Shutting the stable door when the horse is stolen).

Jīte na pūchhe, mue dhar dhar pīte.
Alive they cared nothing for them, dead they mourn them bitterly.
(Ungrateful offspring).

Kiyā sau rupae kī pūnjī, kiyā ek bete kī aulād?
What is one hundred rupees for capital, what is one son for posterity?
(So small a sum is soon spent, an only son may die).

Abhī to ser men pūnī bhī nahīn katī.
Of the pound of cotton not a skein is yet spun.
(Scarce a fraction of the work is yet done).

Makhavat barsī, sādhī sarsī. Agric.
With winter rain the spring crop thrives.

Ādhe gāon Divālī ādhe gāon phāg.
Half the village plays Divālī, and the other half Holī.
(Half the village is at feud with the other half. As the Divālī and Holī festivals occur at different seasons of the year they cannot properly be held at the same time).

Jo jīve so khele Phāg.
Who lives will play at the Holī.
(The heir only inherits when he survives the owner, waiting for the dead man's shoes).

Purūā bahal, sūkhal ghāo phaphandal. Bhoj.
When the east wind blows healed sores break out.
(When the wind is in the east, 'tis neither good for man nor beast).

Phate men pāon, daftar men nāon.
Mixed up with a quarrel he gets on to the court rolls.
(He is forsooth an officer of the court, for his name is on the rolls—as a witness).

Jān na pahchān, 'khālābarī, salām!' Mah. Wom.
Nor known nor recognized, and 'Good morrow, aunt!'
(Said of a stranger claiming relationship).

Valī ko valī hī pahchāntā hai.
Only a saint knows a saint.
(Set a thief to catch a thief).

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VOLUMES OF MEMOIRS AND DIARIES

WRITTEN DURING THE TIMES OF

MAHARAJA RANJIT SINGH OF LAHOR

AND HIS SUCCESSORS

BY

THE LATE LÁLÁ SOHAN LÁL, SÚRÍ KHATRÍ,

VAKÍL AT THE COURT OF THE MAHÁRÁJÁS OF THE PANJÁB FROM A.D. TO THE BRITISH OCCUPATION.

Translated from the Original Persian MSS. in the possession of his descendants Lálá Múl Chand and Lálá Harbhagwán Dás, of Lahor.

EDITED BY

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The price will depend upon the subscription, but the proprietors do not anticipate being obliged to charge more than Rs. 10 per volume, and if the subscription be a large one, the price will be very much less.

Lálá Sohan Lál, Súrí Khatrí, *vakíl* at the Court of the Maháráj́á Ranjít Singh, through 27 years of that monarch's reign, and through the entire period during which his successors occupied the throne of the Panjáb till the deportation of his last son and successor Mahárájá Dalíp Singh by the British Government in 1840 to Chandálgarh, near Banáras, took advantage of his exceptional opportunities to compile a voluminous manuscript of some 7,000 pages, relating the events of the very stirring times in which he lived. His habit of noting down what passed seems to have been hereditary, for his father Lálá Ganpat Ráí, who before him had been *vakíl*, not only to Mahárájá Ranjít Singh, but also to his father and grandfather Mahán Singh and Chart Singh, had kept similar records of all he saw for some 40 years previously. He died in very advanced life in 1828 *A.D.*, and has left many MSS. behind him, but they are not of any special value, as his son used them all in his great compilation. Sohan Lál's work may be divided into three distinct portions—(1) a chronicle of events of which he was personally cognizant as a contemporary; (2) a chronicle of events that his father recorded as a contemporary; and (3) memoirs of still earlier Sikh History, according to the ideas on the subject prevalent in the beginning of the 19th Century. Like all Panjáb historians, Sohan Lál opens his work with the doings of Gurú Nának, and carries on the record to his own times; but the value of his account of the Gurús and their immediate successors is, that it is an earlier one than that in the other native books one generally sees, and he goes into details about minor personages not usually noticed except by name. As to the great value of the rest of his work there can be no doubt, as it is that of a contemporary who was an actual eye-witness of much that he relates. Sohan Lál, who did not die until 1852 *A.D.*, commenced writing in 1812, and his father's MSS. dated back till not long after 1770, for he remembered Adína Beg Khán, Ahmad Sháh Abdálí, and made notes about them, so that we have in these volumes the chronicles of court contemporaries ranging over nearly 80 years. It is difficult to imagine a record of more importance to the history of the Panjáb.

The value that the great Mahárájá himself placed on these records is shown by the fact that he more than once rewarded Sohan Lál for them, as detailed in correspondence and *sanads* still in the possession of the family, and by his ordering a copy to be prepared for the use of the British Government between 1832 and 1834, as noted in original MS., vol. iii, p. 569. Murray, Wade, and Prinsep, all placed a very high value on them, and extensively used them, and so did Cunningham in his *History of the Sikhs* (ed. 1849, p. 139, foot-note), whose obligations were acknowledged in a letter to the author under date 8th August 1846. Subsequently the MSS. were admitted to the 5th Congress of Orientalists at Florence in 1878, who, under the signature of Professor de Gubarnatis, considered that they ought to be published, and to the Senate of the (then) Panjáb University College, who formed a Sub-Committee to consider them. They reported that "the book is of rare authority as regards the history of the Sikhs, and records the daily occurrences in the private and public life of Mahárájá Ranjít Singh with such accuracy and detail that it cannot be surpassed by any other relating to that Prince, and naturally forms one of the most reliable sources regarding the events of his rule."

No. 11.] AUGUST 1884. [Vol. I.

Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

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RELIGION.

915. **Salagram.**—The Sálagrám has been described as a fossil fish imbedded in a ball of petrified mud, of which the surface has been cracked or worn away in different places, thus disclosing a number of small cavities in the inside caused by the shrinking of the organic remains. The name has been suggested by this peculiarity of appearance, and means simply "full of holes," or "cellular," from *sála*, the Sanskrit prototype of the English "hall" and its cognate "cell," and *gráma*, the familiar Indian name for a "village," here used in the sense of "a multitude:" as in composition it ordinarily is. Among Hindús of the present day Sálagrám is one of the most popular proper names, and is often spelt by the unscientific Sálig Rám, apparently under a mistaken impression that the mutilated last syllable has something to do with the god so called. Compare the somewhat similar confusion between San Greal and Sang Real.—*F. S. Growse.*

[For the Proper Names Sálag, Sálag Rám, Sálig Rám, Sál Grám, all derived from the *Sálagrama*, see *Proper Names of Panjábis*, p. 71.—ED.].

916. **Jain Ascetics—Mundeband—Munhband—Dhundia.**—"Better jump down a well than pass a *mundeband*," said a Kashmírí Pandit. The *mundebands* are a sect of Jain ascetics, and are to be found in great force in a house on the north side of the Chándní Chauk at Dehlí. Ibbetson, "*Outlines of Panjáb Ethnography*, § 255 ff, foot-note to p. 130, quoting the *Bombay Census Report*, says:—"In Rájpútáná considerable animosity prevails between the Hindús and the Jains. There is a saying, 'it is better to jump into a well than to pass a Jain ascetic on the road;' and another, 'a Hindú had better be overtaken by a wild elephant than take refuge in a Jain temple,' and 'he may not run through the shadow of it even to escape a tiger.'" He says, however, that this hatred is merely sectarian, and that the Jains are in effect Hindús. At p. 131, § 256, he says:—"They carry the reverence for animal life to an absurd extent: many of these ascetics wear a cloth over their mouths, lest they should inhale an insect or other living thing." Those who do this are the *mundebands*. At p. 132, § 257, he says:—"A more modern sect is the Dhúndiás, so called because its followers were persecuted by the orthodox, and compelled to take refuge in ruins (*dhúnd*)." This word *dhúnd* is said to be Gujrátí, but I believe it to be *theth bháshá* (real speech of the people) as I have heard it in Ambálá. As far as I have gone in the inquiry, I should be inclined to think that the *mundeband* custom existed anterior to the rise of the Dhúndíá sect.—*M. Millett.*

[Ibbetson, § 563*a*, gives "Munhband (Caste No. 220): the Jain ascetic who hangs a cloth over his mouth."—ED.].

917. **Musalman Tombs.**—It is my impression that the symbols on Musalmán tombs vary considerably according to their locality. I think I can give an explanation of the question in note 333, regarding the oblong hollows on the top of certain Muhammadan tombs which I believe to be the tombs of women, but I do not think these hollows are filled with earth as is there supposed, but with the accumulated sediment of pounded sandal wood. In the year 1878 we spent some days at Fatehpúr Síkrí, about 22 miles from Agrá. In the large court-yard of the mosque at this place is the tomb of Salím Chishtí, the great saint of the time of Akbar. It was no doubt esteemed a very high privilege to be buried near him. Several tombs close by were pointed out to me by the guardian of this tomb as the last resting places of some of the ladies of, and female attendants at, the court of the Mughal Emperors. On Thursday evening, just about sunset, I was sitting near the saint's tomb, when a well-dressed native (Musalmán of course) came by me, carrying a basin in his hand, which held perhaps a pint of a thick-looking liquid, the colour of cocoa. He proceeded to pour a small quantity of this on several tombs, into hollows similar to those described in note 333. After he had finished his pious duty, I accosted him, and learnt that these were all women's tombs on which he poured the libation, and that he was in the habit of pouring this mixture of pounded sandal wood and water on them every Thursday at that hour.—*Cosmopolitan.*

SOCIAL CUSTOMS.

918. **Divisions of Time—Rustic Measurements.**—See note 714. Here are additional words.

Jhallánge and *wadde vele*, early in the morning.

Airon ghairon, and *ghussá mussá*, twilight. *Sargí vele*, an hour before dawn (Musalmáns).

In note 714 should not *bhattá velá* be just before noon? Is not *niddá* for *nikká?* Similarly I think *landá velá* should be *lahudá velá*.

It may be stated generally that in the absence of clocks the peasant notes the time of day by reference to the position of the sun, or the time for feeding, or other daily habits. The hungry man's stomach serves him for a watch; *e.g.*, he will say "the sun has risen a reed's height in the sky," or "the sun was in and out" (*din andar báhar thá*)—*i.e.*, was just rising, or "*din dhalliá hoiá*, the sun had begun to wester," or "*din leh piá*, the sun had set." Again, at night he refers to the position of the stars, their appearance, &c. Other expressions are "*dunghí shám hogaí*, the evening (shades) had deepened," or "what time were we getting the second pair of bullocks to the well," or "what time we began to plough," or "when the lights (*díwá*) were being lit," or "some were in bed and some not," and so on.

In measuring space a peasant will say "as far as the voice can carry" (*sadd paindá*), or "as far as a musket ball will go," rather than use artificial measurements. Asked the depth of a well, he will say so many scores of pots (*tind*, the earthen pots of a Persian wheel) to reach the water.

Similarly the time of year is "the hot or cold or rainy weather," or is noted by the state of the crops more readily than by a specified month. The Colin Clout of the Panjáb keeps his shepherd's calendar.—*R. W. Trafford.*

919. **Divisions of the Day.**—See note 714. With the Panjábi *niddá roti* compare the Mathurá expression *komara chháka*, which means easy noon—*i. e.*, not quite time for the midday collation, *komara* or *komala* being equivalent to *narm*, soft or easy; while *chháka* probably represents the Sanskrit *chashaka*, a drinking vessel, and corresponds with what a Suffolk harvester calls his "beaver" (the French *boire*), a snack between breakfast and lunch.—*F. S. Growse.*

920. **Anti-Brahmanical feeling.**—Pronounced outcastes in the social scale by an intolerant and powerful priesthood, the large section of Súdras scarcely dared to manifest resentment openly. But there must have been a deep under-current of animosity all along. Of this an instance is found in a ceremony among the Saráogí Baniyás of apparently ancient institution. At a marriage, and in a private appartment in which only the relatives of the parties affianced meet, the figure of a Bráhman in dough, with a stock of honey inside, is set up. The father of the bridegroom, armed with a miniature bow and arrow, topples over the effigy, which is thus disemboweled, so to speak, of its honey, into which all present dip a finger and suck it.

If the embodied Bráhman were as deliciously tasted, the figurative execution might long ere this have been preluded by a substantial massacre and a social regeneration.—*A. P. W.*

[See note 464, *ante.*—ED.]

921. **Marriage Customs—Khatris.**—Among high caste Hindús of the Panjáb the bridegroom is much teazed by the sisters and friends of the bride, as follows:—When the marriage party reaches the street wherein the bride-chamber is situated, the street is lined on both sides by girls holding small sticks, and as soon as the bridegroom comes in riding he is attacked on both sides by the young ladies, with the reeds in their hands; they actually beat him; and although it does not hurt much, if his horse is not a quiet one he often meets with a mishap, and should his turban fall off it is considered a very very sad omen.

In the bride-chamber, while the ceremony is going on, some of the female relations of the bride sit behind the bridegroom, and constantly knock at his back with a small wooden box containing hard stones, or the old copper coins (called [illegible] *paisá*), and others have a quantity of yarn with them, which they wind round and round his head to stupify him. Some again wrap old shoes in red cloths and place them in a recess, and when the marriage ceremony is over, ask the bridegroom to bow before the goddess of his family, and if he does it they expose the shoe and ridicule the boy.

The bride and the bridegroom are both given a cocoanut to eat, and after they have chewed the flesh they are asked to throw the husk in each other's faces; and if the bridegroom fails to hit he gets a good thumping from all the girls who surround him.—*Maya Das.*

922. **A Holy Faqir.**—In 'Amanábád, in the Gujránwálá District, there is a *báulí* (reservoir of water) having recesses all round it, not much above the level of the water. In one of these has

lived a *faqir* for a long while, it is said for the last ten years. He preserves a strict silence, not even answering questions. It is said that those who come to the *báulí* to bathe bring him food, and so he gets supported. After dusk groans proceed from the *báulí*, which are said to be the result of the *faqir's* reflections on the wickedness of this world.—*W. G. F. Haslett.*

923. **Children's bogies.**—Few Europeans probably know how great a part bogies play in the early education of native children, and how deeply the fear of *hawwá* (ghost) and *rát kí mán* (the night's mother) sinks into the little hearts. So much is the case that not even high education in after-life eradicates the terrors thus engendered. —*Gulab Singh.*

[An exact parallel is found in the pernicious custom of telling children "ghost stories" in Europe. No amount of education really eradicates the nervous fear thus created, that curses the lives of nine-tenths of the human race.—ED.].

924. **The Janeu—Formation and use—Libations.**—The *janeu* or sacred thread of the Hindús is thus made:—The four fingers of the hand are closed and a thread is wound back and front over them (? to represent the union of the four sacred elements in created things) 96 times—*i. e.*, 12 × 8, or according to the ogdoad, common only to the Eastern nations and the Chinese. This thread forms a strand of the *janeu*. Three of these strands are then taken together and divided into the three parts, and these are then twisted to the right and made into three threads of six strands each. This is called an *agra*. Two *agras* go to a *janeu*, or aggregate of six threads of six strands each. The *janeu* is knotted together by a number of knots depending on the descent and sect of the wearer. It is worn over the left shoulder, which is a concession to Buddhism, as it was originally worn round the waist.

In worshipping the gods the *janeu* is worn over the left shoulder and held across the palm under the thumb of the left hand, while the libations are made with the right hand forward. In worshipping the *pitris* (ancestors) it is worn on the right shoulder, and the libation is made with the fingers of the right hand raised higher than the palm, so that the water pours to the right. In worshipping the *Rishis* the thread goes round the neck, and the water is poured out with both hands inwards towards the chest.

When dirty the *janeu* must be made into the form of the *swastika* or mystic cross, in the manner that children play at "cat's cradle," and then washed. —*W. Buchanan.*

925. **Child-burial.**—In Ralston's *Songs of the Russian People*, 2nd ed., p. 136, I read that in Russia the threshold of a cottage has many curious superstitions attached to it, and that still-born children are buried under it. A case occurred in Ambálá Cantonments, in which a humble couple, Jaiswárás, in, for them, comfortable circumstances, were arraigned for concealing the birth of a child. It was found buried under the threshold. It turned out that infanticide was the last thing the parents intended, for it was a first-born son, and that the infant had died about nine days after birth, and had been buried, where it was found, in order that in constantly stepping over it the parents would run no risk of losing any subsequent children that might be born. They said it was the custom of the caste so to bury all children that died within 15 days after birth. Is this idea general?—*R. C. Temple.*

926. **Swearing Friendship—Salt.**—There is a curious form of the custom of swearing eternal friendship and brotherhood by throwing salt into a water-pot. This custom is popularly called *lote men nimak dálná*, and is recognized as a particularly solemn oath. A meeting is held at the house of some man of importance, who puts down a water-pot and small pieces of salt equal to the number of men present, and he bids each take one piece and throw it into the water-pot; and to say:—"If henceforward I show any animosity or ill feelings, may God dissolve me as this salt which I throw into the water will be dissolved.—*Chaina Mall.*

FOLKLORE.

927. **Omens—Itching and Twitches.**—The itching of the right palm is a sign that money will come in from somewhere or other; of the left palm, that you will have to pay out money. The itching of the soles of the feet indicates that you will set out on a journey shortly. The involuntary twitching of the right upper eyelid in a man portends good; that of the left, betokens disaster; but it is just the reverse if the under lid be so affected. In a woman the twitching of the left eyelid is a sure source of joy.—*W. J. D'Gruyther.*

928. **Evil-eye—Nazar wattu—Iron.**—Somewhere in front of most houses a *ghará* (earthen vessel) painted black is slung. This is a *nazar wattú*, or charm to avert the evil-eye. Properly the *nazar wattú* should be of iron (see note 19).

929. **Building customs—Karnal.**—In the Karnal District when the house is finished the young daughter of the house ties a *kangná* (marriage bracelet) to the lintel, made of an iron ring, and other charms, and the father gives her a rupee and a quarter for so doing.

930. **Nazar—Handkerchiefs.**—Almost all natives love to swing a gaudy handkerchief in their hands as an elegant remedy against *nazar*. My sub-assistant, a Jadon Thakúr, showed me one with a broad red border, and black checks in the centre, which he informed me was first-rate for this purpose.—*W. Cockburn.*

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931. **Nazar—Muhammadans.**—Muhammadans are, if possible, more fearful about *nazar* than Hindús, and are firm believers in witchcraft. They often furnish Hindús with texts from the Qurán to keep off *nazar*, prepare love potions, &c. —*W. Cockburn.*

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932. **Nazar—Walking Sticks.**—Black marks are generally used for the protection of moveable property. Among special articles I can only just now think of walking sticks. Men that have a *shauq* (passion) for sticks decorate them with brass coffin nails and brass wire, and then consider it necessary to protect them from *nazar* by trying a bit of cloth with a blue border under the head. And I have occasionally seen *kauris* (shells) tied to articles with the same object.—*W. Cockburn.*

933.—**The Unfortunate Face.**—(Continued from note 874). Whether a face is unfortunate or not can only be determined by direct experiment: and every countenance among the tenants of our out-offices, from the calm, dignified face of our venerable *khánsámán* (majordomo) to the distorted mug of our lob-sided blaspheming *bahistí* (water-carrier) have to pass the reiterated ordeal of morning gazings, condemning either its lineaments to infamy, or its owner to extreme annoyance, for what more could a lucky face bring with it?

The face of a *Telí* (oil expresser) is considered the worst that can be seen of a morning, or when going on a journey, whereas that of a sweeper is the best. His face should always be gazed at first, but on meeting a Bráhman his feet should be looked at before his face, or the meeting will not prove propitious. It is also considered unlucky to meet a deformed man, particularly one with an indifferent development of the *gluteus* muscles. Taking the name of a monkey in the morning is also believed to bring starvation for the rest of the day, though looking at its face only is considered good. Monkeys are generally tied in stables, to protect the horses, as "the evil of the stables is on the head of the monkey," says an old Hindú adage. The native expression analogous to our *scape-goat* is *tavelá ká bandar* (stable monkey). No magic (*jádú*) can be successfully carried on without the skull of a monkey, which is as necessary as a *Telí's* (oilman's) bone. It is considered a very good omen to see a monkey suckling her young. In Bengal telling a tradesman of a morning that a monkey will dance on his head irritates him very much, as it means ill luck for the rest of the day.—*W. Cockburn.*

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934. **Omens—Dogs.**—If a dog flaps its ears and shakes its head when any work is being performed, natives take it for a certain omen that the work will go wrong, and will stop it if possible. The baying of dogs is supposed to indicate death in the family and general misfortune.—*W. Cockburn.*

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935. **Metempsychosis—Sikhs.**—A superstitious custom appears to prevail among the Sikh masons of Amritsar, to ascertain on the death of a person what body his soul is doomed next to inhabit. As soon as the corpse is removed from the house, a quantity of ashes, passed through a sieve, is spread on the spot where the head of the dying person had reposed. It is then covered with a vessel and guarded from interference till next morning. The belief is, that on uncovering it you will find on the layer of ashes an impression resembling the form of the animal to the body of which the soul has migrated.—*Buta Mal.*

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936. **Measuring the Corpse.**—If a Hindú dies too late in the evening for removal to the cremation ground it is feared that the body will increase in length during the night. To guard against this ominous occurrence, the body is measured, and a reed answering to the measure is laid beside the corpse till its removal next morning.—*Buta Mal.*

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937. **Snakes struck by Lightning.**—I lately received a police report that on the 18th May 1884 three *khajúr* (date) trees were struck by lightning, and withered, at Bastí Shekh, close to Jalandhar. The Deputy Inspector of Police goes on to say:—"*Ek khajúr ke níche sánp kí barmí thí: us ke sabab se bijlí girí thí*: under one of the date palms there was a snake's hole, and that is why the lightning struck it." My *munshí* (a Muhammadan) tells me that lightning invariably falls where there are black snakes, and that black snakes are often found dead after a visitation of this sort. The superstition is new to me. Have any of your correspondents heard of it in other parts of the province? My *munshí* asserts it is the black colour that attracts the lightning.—*C. F. M.*

[The notion is, I believe, common to all Hindustán.—Ed.]

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938. **Recipes for fever**—See note 352.

(1). *For ague.*—Take a grass stalk (*kánd*) of the same height as yourself, and throw it into a well. This should be done some hours before your fever-period, and will stave it off.

(2). *For a tertian fever.*—Get five potsherds from a scavenger's tomb, tie them round the patient's neck. This should be done on a Sunday.

(3). Put the juice of the *asclepias gigantea* (*madár*) on the patient's finger nails: no one else should see it done. It is absolutely necessary that this physical prayer should be performed on a moonless (*nichandrá*, vulg. *nichandá*) Sunday.

(4). *For a quartan fever.*—Early in the morning tie a thread seven times round a *kíkar* tree (*acacia arabica*), and then let the patient embrace the tree once. This must be done on a Tuesday.

(5). *For a quartan fever in a woman.*—Cover up the patient's spinning wheel with a cloth, and remove her into another house.—*M. Millett.*

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939. **Evil-eye—Iron.**—Putting an iron bill-hook into a bed is a common charm for keeping off the evil-eye, especially in the case of children and recently-delivered women. A piece of catgut has a similar efficacy. The superstition is very widespread and extends to England.—*W. Crooke.*

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940. **Iron—Evil Spirit—Bombay.**—Women after child-birth, as a rule, keep a knife or any iron blade with them for forty days to avert evil spirits. Bridegrooms, from the commencement of the marriage ceremonies to the end, keep a dagger in their hands day and night. See note 599.—*Munshi.*

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941. **Omens—Cat—Bombay.**—The passing of a cat across the road before you when you are proceeding to any work is unlucky.—*Munshi.*

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942. **Omens—Fire and Lamp—Bombay.**—If a man were to carry a lamp or fire between two persons, he would cause a quarrel between them.—*Munshi.*

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943. **Omens—Shoes—Bombay.**—If you see one shoe lying over another you are shortly going on a journey. See notes 689, 780, 848.—*Munshi.*

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944. **Magic qualities of Owl's flesh.**—See note 699. It may be interesting to record that a year or two ago an attempt was made to obtain an influence over me in my official capacity by means of an owl's heart, which was discovered being sent to a well-known sorcerer to be charmed and returned for my consumption. I don't suppose it would have done me much harm if I had eaten it; and the man confessed how he had obtained the magic flesh, and how he hoped by its means and the additional influence of the *mantras* to be pronounced over it to induce me to give him promotion.—*F. N. W.*

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945. **Guddas—Effigies.**—Kahárs, Bhujwás and Mírásís are said to be able to make *guddás*, effigies of cloth or rags or wax, into which they stick pins, the person indicated being supposed to feel pain wherever the pins are stuck into the *guddás*. A *guddá* used in former days to be stuck on a pole and paraded in the streets to annoy and insult any one who had offended Mírásís (singers) by not paying them sufficiently, &c.—*R. C. Temple.*

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946. **Omens—Lizards—Bombay.**—If a lizard fall on a man's head or top-knot it brings happiness. If it fall on his right cheek he will get money. If on his left cheek he will meet his parents, or see his ancestors in his dreams. If on his hair he is going to be ill, and if on his loose locks he is going to be ruined.—*Bâljí Krishnaráo.*

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947. **Cure for sore throat.**—Note No. 351.—Is it possible that the same remedy was believed in and used by the Romans? When recently visiting the Archæological Museum at Madrid, in a room devoted entirely to Roman antiquities, I saw a bronze hand about 2½ inches long by 1½ wide; the *first* and *third* fingers crossed over the middle one. On the back of this hand, on each side of the bone of the middle finger is a serpent, which may have been intended to symbolize Æsculapius, and the whole to act as a talisman against disease, or this particular form of it. Another bronze hand in the same collection is at least twice as large as the one above described. Like the first named, it represents the *right* hand, but the thumb and all the fingers are outstretched; a serpent is coiled three times round the wrist; its body being carried up the outer side of the thumb, and its head projecting nearly an inch above it.—*Cosmopolitan.*

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948. **Omens—Shoes—Kangra.**—One shoe over another in the Kángrá District means a journey. See note 943.—*Sardâru Balhárí.*

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949. **Omens—Sneezing.**—

Chhíkat kháíye chhíkat píye, chhíkat rahíye so.
Chhíkat parghar na jáíye, jo honí na ho so ho.

Sneeze and eat, sneeze and drink, sneeze and go to sleep.

Sneeze and go to another's house, and that which should not be will happen.

You may eat and drink and sleep after sneezing, but you may not go on a visit after sneezing. See note 776.—*Sardâru Balhárí.*

950. **Keeping off rain—Bombay.**—No. 539. In Bombay to keep off rain for a few hours or days, a leaf plate served with cooked rice and mixed with curds (*dahí bhát*) is placed on some open spot, so as to enable the rain to see it and be off. But if it should persist in coming, a live coal is put on a tile and placed in an open plot of ground, and asked to swallow the hateful rain, or, as they say in Maráthí, *melyálá gilun ták.*—*K. Raghunathji.*

951. **Possession—Saya.**—The belief in possession by spirits—*jinns*, *bhúts*, and *parís*—is universal. Such possession invariably comes from the spirit becoming enamoured of the man or woman. It is more frequent amongst women. The signs are not unlike a violent hysterical paroxysm, and are distinctly periodical, seldom at greater intervals than a month, or less than a week. I know several women possessed by *jinns*, and my *bahistí* (water-carrier) is another victim. They say a *parí* (fairy) fell in love with him six years ago, and since then he has had these periodical attacks. Such men and women are said to *khel* (*lit.* play).

On the day when the bridal procession comes to fetch the bride at six o'clock, or about sunset, the bride is dressed in scarlet, and one large cloth like a *sárí* (robe) is bound round her body, and her head is covered with a large scarlet veil; sweet-scented oil is poured on her; she is seated on a scarlet cloth, and the *mírásans* (professional female singers) strike up some song about the *parís* or *jinns*, *faqírs* or *jogís*. The bride is then made to repeat the *kalima* (creed) if she is a Musalmání, and they then ask her what her name is, what her father's, mother's, grandmother's, etc., names are, and to whom she is going to be married. If she answers correctly everybody is delighted, especially the mother-in-law. If, however, the bride answers that she is the child of such and such a *jinn*, who lives in such and such a well or tree, and that such and such a spirit is in love with her, the mother-in-law entreats her to be good to the home she is going to, and not to ruin them. Then they ask the bride how often she will require to *khel*, or, as it is called, to have a *chaukí* (seat). Then the mother-in-law and the bride haggle over the intervals, the former urging twice a year as quite enough, the latter once a week. At last some interval is fixed, and the bride is taken home. This custom is universal. When the time for the *chaukí* comes round the *mírásans* are sent for, the neighbours invited, and the *khel* begins. First the woman sits with her hand on her knees, trembling violently; then as the fit comes on her friends loosen her hair, and deck her with flowers. By degrees she begins to dance, throwing her head backwards and forwards, and from side to side. Her eyes close, and if questions are asked her, she, or rather the *jinn* possessing her, will answer them. The possession continues during life. If the husband from dislike to the expense of *mírásans*, new dresses, &c., allows the appointed time to pass without spreading the *chaukí* the woman becomes ill, says the *jinn* torments her to play with him, pulls her hair, beats her, &c.

There is scarcely a family where some of the women do not *khel*. Amongst the *mehtaránís* (female scavengers) few *khel*, but *mehtars* (male scavengers) do so in numbers. Some women are possessed by many spirits.

The local term for possession in Lahore is *sáya* (a shadow. See note No. 779). Unmarried girls sometimes *khel*, but it is considered a disgrace, while it is a lawful pastime with the married.—*F. A. Steel.*

952. **Modern Goblins.**—The *Jinn* is a spirit occasionally malicious. The *Bhút* is a goblin purely malicious. The *Parí* is a fairy, sometimes, though by no means necessarily, malicious.—*F. A. Steel.*

953. **Shekh Dundu—Khwaja Khizar.**—See note 836. Is not Shekh Dúndú, an effigy made of cloth stuffed with straw, used as a charm against rain, another form of Khwájá Khizar, the "*mutawakkil-i-áb*" of the Persians?—*L. W. King.*

CASTES AND TRIBES.

954. **Aroras.**—In note 655 a legendary origin is given for this tribe. Here is another. It is said that when Parasu Ráma persecuted and destroyed the Kshatriyas, one sept called themselves *Aur* (or others—*i. e.*, strangers) when asked who they were, to avoid him, and hence Arorá!

I believe, however, the tribe took its name from Aror, the ancient capital of Sindh, now represented by Rorí.—*Kakku Mall: Faizábád.*

[The ruins Aror, Alor or Alror are near Rorí in Sindh. Cunningham, *Ancient Geography of India*, p. 258, suggests that its real name was Rorá. The Arorás are also known as Rorás or Rorís.—Ed.].

955. **Bhangis—Gidias.**—Is it a fact that the *Bhangí* or sweeper is in any way a priest or spiritual adviser to Gídiás? The Gídiás are a vagrant tribe, known perhaps elsewhere as Sánsiás or Harburás, lawless in their habits, and very ready to resist attempts to apprehend or meddle with them by force. *Bhangís* undoubtedly assist and protect them, but till the other day I never heard that they exercised priestly offices for them too.—*F. N. W.*

956. **Ghai.**—Mr. Ibbetson, in his *Panjab Ethnography*, para. 662, says he can tell nothing about this (supposed) caste or tribe. He very doubtfully supposes them to be a branch of the Kanets of Kángrá and Kashmír. In a legend about Sakhí Sarwar, giving an account of his marriage at *Multán*, he is accompanied by Faqír Hussain Ghái (گھائی) his friend. Have we a clue here? The legend will be published in full at about p. 150 of Vol. II., *Legends of the Panjab*.—*R. C. Temple.*

957. **Doctors and Astrologers are Sudras—Bombay.**—Doctors and astrologers are considered to be Súdras in Bombay, and are not admitted by Bráhmans into their funeral ceremonies (*shráddh*).—*K. Raghunathji.*

LANGUAGE.

958. **Kunawari Language.**—Continued from note 879.

English.	Rárang, Pongí & Trándá.	English.	Rárang, Pongí & Trándá.
Sky	... *Sarkrangh.*	Good	... *Dúm.*
Sun	... *Yune.*	Bad	... *Márh.*
Moon	... *Golsangh.*	Angry	... *Dakang.*
Star	... *Skárh.*	Flint and steel,	*Ranko.*
Eclipse	... *Groraingh* and *grain.*	Hatchet	... *Lákhtá.*
Year	... *Boshang.*	Brush	... *Kuchang.*
Month	... *Gol.*	A charm	... *Nungíah.*
Day	... *Láe.*	Shoes	... *Changrí* and *Sphan.*
Night	... *Ráting.*	Warm	... *Bok.*
Cloud	... *Tyú.*	Cold	... *Lís.*
Rain	... *Lagits.*	Wood	... *Shing.*
Snow	... *Pom.*	Name	... *Náma.*
Flower	... *U.*	Road	... *Om.*
Tree	... *Bolúngh.*	Rock	... *Rak.*
Evergreen oak	*Morú.*	House	... *Kim.*
Rhododendron.	*Sprágh.*	Bedstead	... *Mazoh.*
Fern	... *Báránt.*	Bridge	... *Chum.*
Strawberry	... *Bomeshí.*	River	... *Samadra.*
Cactus	... *Chú.*	Keys	... *Tálangh.*
Fir	... *Chíl.*	Lock	... *Shánangh.*
Apricot	... *Chúlí.*	Bird	... *Píah.*
Red	... *Huik.*	Water	... *Tí.*
Black	... *Rok.*	Fire	... *Meh.*
White	... *Togh.*	Air	... *Lánh.*
Yellow	... *Pík.*	Earth	... *Matiángh.*
Green	... *Rágh.*		

W. H. Tribe.

959. **Corruption of English—Kampani—Company.**—In a Kyunthalí song about Syámá, Jágírdár of Sohiní, near Náhan, Simla District, I find in the regular hill dialect of these parts:

Sat Kampaní Rájá ví Sohiní khí díví.

Seven *Companies* of the Rájá's (troops) went to Sohiní.—*R. C. Temple.*

960. **Dharmsala—Bhagsu.**—Dharmsálá is named after Rájá Dharm Chand, the Katoch, of Kángrá, who used to reside at Dharm Kot during the summer months. Of the neighbouring Bhágsú the following legendary origin is given:—When Vásuki (Básak Nág), the king of the serpents, robbed Siva, in his ascetic form, of his *tunbí*, or ascetic's bowl, containing the *amrita* or water of immortality, Siva challenged him with the theft, and Vásuki in his fright turned the *tunbí* upside down, which caused the water of immortality to flow out. This is said to have happened at Bhágsú, which has been so named from Vásuki's subsequent flight (*bhág*) from Siva.—*Sardárú Balhárí.*

961. **Peon.**—What is the word *peon* derived from? It is not a native word I believe, and it certainly is not English. In p. 410 of the *Cornhill Magazine* for April 1884 this note occurs.—"Costa Rican *peons*, like savages, have, &c." Now the Costa Ricans pride themselves on their pure Castilian descent, and it may be the use of the word *peon* is general in Spain and Portugal. Is this so?—*A. H.*

[Peon is Spanish, and a word as well known in the West as in the East Indies.—ED.].

962. **Pahari in Bengal.**—Note No. 623. The Pahárí language, said to be current near Bhágalpúr in Bengal, is spoken by the inhabitants of the Rájmahál range of hills, and belongs to the Dravidian family. They call themselves by the Dravidian name of *Malers* or "hillmen." A short account of their language will be found in Cust's *Languages of the East Indies*, p. 77 (Trübner's Oriental Series). There is, of course, no sort of connection between them and the Pahárís of the Panjáb who speak Aryan dialects. Any language spoken by dwellers on a *pahár* or hill is called Pahárí by the adjacent lowlanders. Nepalese, for instance, is often so designated by natives of Bihár.—*John Beames.*

963. **Anglo-Indian words—Godown—Godam.**—What is the origin of the words *godown* or *godám*, گدام as they write it in Urdu, used to mean a warehouse or a store-room?—*W. J. D'Gruyther.*

[The word is I believe a corruption of the Tamil *kottam* or *kottan*, an out-house (or *githangu*, a store-room), and probably came to us through the Musalmán corruption *godám*, just as we followed them in *patám* (پتام) the termination of town names, as Seringapatam for the Tamil Shrírangapattanam, and Vizagapatam for Vijayagapattinam, where *pattanam* means a large town, a city, and *pattinam*, a sea-board town.—ED.]

HISTORY.

964. **The foundation of Amritsar—Story of the Leper.**—Continued from note 810. The tank of Amritsar soon acquired a reputation for sanctity, and a small town called Rámdáspúr soon sprang up round it. Then a legend was found that enhanced its reputation. A girl from Pattí, in the Láhor District, the daughter of a wealthy *kárdár* (local administrator) of that place, had incurred her father's displeasure, and he had married her to a leper, whom she was obliged to carry about in a basket on her head! (Compare note 399). During her travels she reached a pool of water, and placed the basket with the leper in it on the ground, and went off to the neighbouring village, Tung or Sultánvind, to beg. While she was away the leper saw a crow fall into the water and immediately turn white, whereon he bathed in the pond and became whole, only one small spot of leprosy remaining on him. On the wife's return she did not recognize her husband, and thought she was being made the victim of some deception, so she took him to Gurú Rám Dás, who convinced her of her error. The spot on the edge of the tank where the event occurred is known as the Dukh Bhánjní (wall of affliction). An inscription on a copper gilt plate marks it.—*E. Nicholl.*

965. **Samru Begam—Troup—Solaroli—Reghelini—Lewin.**—I wish to correct once for all the statements in note 627 regarding Troup, Solaroli, Reghelini, and Lewin. I was personally acquainted with all, and Lewin was my father, so I am in a better position to know the facts of the case than anyone else. Troup, Solaroli, and Reghelini, were *not* married to the Begam's slave-girls. Troup and Solaroli married Colonel Dyce's daughters, who with their brother Dyce Sombre, were the *adopted* children of the Begam. Troup eventually settled in Scotland, and Solaroli in Italy, where their children still are, and the latter *after* his return received titular rank in his own country. Reghelini died in India. He was the architect of the Sardhaná Cathedral, and spent most of his life at that place. As to my father. At a time when a Jew was an abomination to Muhammadans and Roman Catholics, he had the courage always to declare himself to be what he really was—a Jew—even though he had embraced Christianity, being baptized at Merath by Mr. Fisher, the Chaplain. His father was head reader or Rabbi of the German Synagogue in Duke's Place, London, but subsequently became a Christian, and died in possession of a living in the Church of England at Lynn, in Norfolk. My father was never the Begam's bandmaster, but served in her army, and was her agent at the Courts of Dehlí and Gwálior. When Colonel Dyce was disgraced he was ordered to Sardhaná, and was entrusted with the chief authority by the Begam, but he would not retain it, as he disliked her policy. He never married a slave-girl, but the daughter of Major (Sardhaná rank) Redgrove, Commandant of the Begam's artillery, and a native of Norwich, by a daughter of Xavier, born in lawful wedlock. I trust that the authority on which this is written is sufficient to settle the question for ever.—*Isaac Redgrove Lewin: Dalhousie: 16 May* 1884.

[It is to be regretted that, as such near descendants of the Begam Samrú's officers are living, the former note (No. 627) appeared.—Ed.].

966. **Rise of Chart Singh.**—(Continued from note 887). At this time the Panjáb was split into many factions, Harí Singh, Jhandá Singh Bhangi, Lahná Singh, and Gújar Singh, each strove for the mastery, while the entire Bist-Jalandhar Doab was subject to Jassá Singh Ahlúwáliá, who owed nominal allegiance to Adína Beg Khán. Meanwhile Chart Singh had accumulated land and power, and had employed his time in disciplining his followers, but it was the dissensions between the Begam Sáhiba and Bíkhárí Khán that eventually gave him unlimited power. The constant feuds between chiefs, aiming only at their own aggrandisement, afforded them little time to study the interests of the people, so that Chart Singh carried fire and sword into the very vicinity of Lahore, and was enabled to increase his small force to 400 men, which he located in the rocky country beyond the Jhelam, establishing his head-quarters at Gújránwálá, and occupying and garrisoning Rámnagar. He also captured Wazírábád and its garrison of 100 men, delivered them over to Gurbaksh Singh, and afterwards he gave 'Amanábád to Dal Singh. An incident connected with this latter grant was the appointment of Díwán Makhan Chand to the post of revenue officer to Dal Singh. Originally a door-keeper, he rose by talent and good fortunes to some of the highest offices in the country.

By the above operation Chart Singh found himself able to cope with an army of invasion despatched by Ahmad Sháh Abdálí.—*W. A. Campbell.*

967. **Chart Singh—Victory over Nuru'd-din Khan.**—Ahmad Sháh Abdálí had neither forgotten nor forgiven the Sikhs for harassing his retreat through the Panjáb on his return from the sack of Dehlí. He had then been too hampered with plunder and military *impedimenta* to organize any sustained effort for the suppression of their guerilla attacks, and the booty he had amassed was far too costly to be trifled with; he had therefore secured his retreat as best he could, chafing at his inability to turn aside and exact retribution. To facilitate his retreat he

had abandoned much, of his heavy baggage and, among other things, the monster gun called *Zamzama*, capable of throwing a shot, a *mán* (80lbs.) in weight, and which was looked upon as a marvel. As soon, however, as the Abdálí arrived safely within the confines of Kábul, he planned and fitted out an expedition against the Sikhs, relying on the co-operation of his uncle Buland Khán, to whom he had entrusted the government of Kashmír. Unable himself to assume command of the expedition, he placed it under the care of one of his most trusty Generals, Núru'ddín Khán. On this, assuming the defensive with an army of trained men, Chart Singh awaited the onslaught of the Musalmáns, whom after a battle of considerable duration he repulsed, following up his victory by a vigorous pursuit of the fugitives, who, to the number of 12,000, took refuge in the stronghold of Siálkot. Siege was laid to the place, and pushed on with such energy by the Sikhs that Núru'ddín Khán, finding his men demoralized and starving, abandoned them to their fate, and, disguised as a *faqír*, sought refuge in flight. The fort immediately surrendered, the garrison were granted their lives, and made their way towards Jammun after their fugitive chief. This affair gave Chart Singh a prestige such as no other Sikh chief had yet acquired. By this victory he had demonstrated his ability as a leader, for he had beaten the well-trained troops of the greatest soldier of the day, while the booty of Siálkot gave him a quantity of artillery and baggage. He thus gained increased means of indulging his scheme of founding a Sikh kingdom. When all was over Chart Singh, at the head of 1,000 horse and foot, made a triumphal entry into his capital Gújránwálá.—*W. A. Campbell.*

ANTIQUITIES.

968. **Chronogram of Shahjahanabad—Dehli.** —Shah Jahán is said to have called upon his men of letters to compose verses as a chronogram, showing the date of building of his new Dehlí, (*A. D.* 1638,) which he had named Sháhjahánábád after himself, and the following deliciously neat line was adjudged the palm, and won its author a reward of Rs. 5,000. *Sháhjahánábád shud az Sháh Jahán ábád* (Sháhjahánábád was founded by Sháh Jahán).—*Denzil Ibbetson.*

969. **Bahadurgarh—Saifabad.**—About four miles from Patiálá town, on the high road between Patiálá and Rájpura, lies the large fort now called Bahádurgarh. It is built in the modern style of fortification, on the model of European forts, introduced by Vauban, and is of large size. Inside is a very large palace belonging to the Patiálá chiefs, built mostly by the present chief's great grandfather Mahárájá Karam Singh. Its object at that time was to make it a place of refuge against neighbouring chiefs, but principally against the successors of Mahárájá Ranjít Singh of Lahore. The present fort encloses a much older structure, which seems to have been a residence and fortification of the old style belonging to Saif Khán, the style or title of one of Aurangzeb's foster-brothers. Another of whom constructed originally the beautiful gardens at Panjaur, (Pinjore), and destroyed all the magnificent and ancient Hindú remains there.

Saif Khán built a gateway and a mosque which still remain, and called the place Saifábád. Over the entrance to the gateway is a clear Persian chronographic inscription cut into marble, in the style of those at Dehlí, yielding the date 1067 *H.*=1658 *A. D*, or the year of Aurangzeb's accession. It runs thus :—

Mikhwást Khudá ki faiz yáband 'ibád.
Báshand hamesha sákinánash dilshád.
Dar 'ahid-i-Sháhansháh-i-Jahán 'Alamgír,
Abád namúd Saif Khán Saifábád.

God wills his servants to enjoy his grace!
May the dwellers here be ever happy.
In the time of the Emperor Alamgír,
Saif Khán founded Saifábád.

Over the entrance to the mosque is a similar chronogram yielding the date 1077 *H.* or 1667 *A. D.*, about nine years later. It runs thus :—

Dar zamán-i-hámí shara' mabín,
Sháh 'Alamgír bin Sháh-i-Jahán,
Az bárá-e-ta'at ahil-i-qabúl gasht,
Mustahkam biná-e-ín makán,
Sál-i-táríkhash khird inshá namúd.
Báni ín masjid ámad Saif Khán.

In the time of the defender of the faith,
Shah 'Alamgír, son of Sháh Jahán,
For the worship of the faithful
The foundations of this building were laid;
The date and year of this the learned can tell.
The founder of this *masjid* was Saif Khán.

The Sikh Gurú Tegh Bahádur, who flourished as Gurú from 1664 to 1675, made the fort of Saif Khán one of his favourite residences, and the place is still shown where the pair used to play *chaupur* together. In consequence of this when the Sikh chief Karam Singh remodelled the fort and called it *more Indico* by a Hindú name he chose Bahádurgarh as the designation.

The fort is full of queer old guns covered with inscriptions in Gurmukhí, Hindí, Márwárí and Persian characters which, though not of historical value, would probably be worth collecting together as specimens in an arsenal.—*R. C. Temple.*

MISCELLANEOUS.

970. **Nursery Rhymes.**—Can any one complete and explain the following, used in a game of "counting out" by native children?—

Athan mathan dhaí chatákan.
Aglá jhúle, baglá jhúle.
Sáwan más karelá phúle.
Phúl phúl ki bálián.
Rájá gae Dehlí lái sát katorián.
Ik katorí phút gaí.
Rájá kí táng tút gaí.—*W. J. D'Gruyther.*

971. **Converting Muhammadan into Christian dates.**—Here is a useful rule-of-thumb for this purpose. Add the given date *A. H.* to the year of the *Hijra* (622 *A. D.*), and subtract from the total 3 per cent. of the given date *A. H.*—*e.g.*, to find *A. D.* corresponding to 932 *A. H.*

Given date *A. H.*	... 932
Add date *A. D.* of the *Hijra*	...+622
Total	... 1554
Subtract 3 per cent of date *A. H.*	— 28
Required date *A. D.*	... 1526

The converse problem is thus worked out. From the given date *A. D.* subtract the year of the *Hijra* (622 *A. D.*), and add to the result 3 per cent of the result—*e. g.*, to find *A. H.* corresponding to 932 *A. D.*

Given date *A. D.*	... 932
Subtract date of the *Hijra*	...—622
Result	... 310
Add 3 per cent of the result	... +10
Required date *A. H.*	... 320

A liberal allowance in calculating the percentage should be given, and the result will always bring the calculation within a year of the correct date.

The calculation on which the above is based is, that 100 Hijra years = 97·02 (or 100—3) Christian years. If the decimals be used in working out the problem as above, the correct dates to within a few days can be reached. If exact accuracy is required, Mr. Hutcheon's tables in the *Indian Antiquary*, Vol. XII, p. 47 *ff*, will give the day of the month and week, as well the year, with certainty.—*R. C. Temple.*

972. **Pre-historic Stone Implements in India.**—In recent years attention has been directed to the discovery of stone implements used by palæolithic man in India; and though it seems perhaps rather late in the day to answer a question asked 18 years ago, my excuse must be that the paper on which I am about to comment only came into my hands a week ago, and that perhaps the following remarks may interest those of your readers who have not had an opportunity of visiting many museums in Europe, and enable them to compare some of the kinds in the various countries there with those in Asia.

Mr. W. Blandford, in his remarks on a paper regarding flint implements from Central India, submitted to the Asiatic Society of Bengal by Mr. J. H. Rivett-Carnac in 1866, seems to be in doubt about the very small specimens of *chipped agate* in that collection; he considers them remarkable as differing from the form of stone implements in general, and distinct from any which had up to that time been discovered in India. That they were shaped by man, he appears not to question; but, he adds, "what was the use of these tiny flakes, many of them not more than an inch in length, and not broader than the blade of a penknife?" Mr. Rivett-Carnac, in his note appended to the above paper, has, we believe, to a certain extent hit upon the right solution when he suggests that these flakes may have been used to tip darts or small arrows for the purpose of killing birds, animals, or possibly fish, for in the Ethnological Museum at Copenhagen there are numbers of such tiny flakes, some of which have been found, *in situ*, attached to a lance or dart. A broader and pointed stone is fixed in at the upper extremity, and on each side of the shaft near the point is a small groove, some six inches long, into which some of these little knife-shaped flakes have been inserted: these for the most part appear to be of flint or agate, but in the so-called Norwegian Museum at Stockholm is a small collection of articles from Lapland, and there we find a great many of these same little flakes made of various kinds of stone; I well recall seeing some of rock crystal.

The Lapps now of course use iron, but it is not so very long since they learnt the use of metals.—*Cosmopolitan*.

[Here is another suggestion, by way of explanation, for the minute size of the flakes, which would depend on manners and habits to be proved otherwise. The Andamanese islanders still shave each other entirely, and also tattoo and scarify, by means of minute flakes of quartz held between finger and thumb, though now-a-days they also use the ends of glass bottles for the purpose of making chips. The whole methods of tattooing, scarifying, shaving and chip-making are minutely described by Mr. E. H. Man, in the *Journal* of the Anthropological Institute, vol. XII, pp. 331, 335, 380-1. The method of shaving by chips is very effective, but rather painful, for at the Andamans I underwent it about eight years ago to try.—Ed.]

EXTRACTS FROM NATIVE AUTHORS.

TAWARIKH QAUM KHATRIAN.

973. **Further disruption—Panchzatis—Khokharains**: p. 22.—Afterwards five clans of Khatrís went to Delhí from the Panjáb, and began to marry amongst themselves, and hence called Pánchzátís. Also in the days of the Khokhars Shekhá and Jabrat, the Khatrís that settled in the Sindh Ságar Doáb were called Khokharains. Again the Anands, Phassís, Sháhnís, Chaddás, Súrís, Kohlís, Sethís, Sabbarwáls, Kanans separated from the Bujáís, and the Peshávariás, are also held to be separate. Probably in other countries the Khatrís are similarly subdivided.

974. **Khatri Caste Sub-division**: p. 22.—Ganesh Dás reckons 500 Khatrí clans: thus 123 clans of Saríns and 377 of Uchándís or Bujáís. Of the Bujáís, he says, four clans are Adhái Ghars, 12 clans are Bahrís, 52 are Bujáí Kaláns (great Bujáís), so called because they attended the march to Dehlí. Of the 52 Bujáí Kaláns, he says 12 are separate and called themselves Pakká Bujáís (genuine Bujáís), and in Muhammad Sháh's time (1718-1748), the remaining 40 clans were only held to be Bujáí Kaláns. The remaining 309 clans, according to him, are called Sáir Bujáís, of which nine are Khokharains, and the remaining 300 are the ordinary Sáir Bujáís. This division, however, does not obtain in the Jalandhar Doáb, whatever it may do in the Rachnáb Doáb. He gives a list of these 500 clans, but I cannot vouch for them.

975. **Difference between Sarins and Bujais**: p. 23.—Several clan names are common to Saríns and Bujáís—*e.g.*, Sionís are Bujáís and Saríns: so also are the Bhalás, etc.

[From this he argues that the clan names are older than the division into Sarins and Bujáís.—ED.].

976. **Sarin sub-divisions**: p. 24.—Saríns are divided into two, *viz.*, Unche Saríns and Chhote Saríns (Great and Little Sarins).

977. **Caste disruption—Khatris of Chamba**: p. 24.—Khatrís who marry strange wives are thrown out of caste: for instance, when many Khatrís escaped to Gadheran, a district under the Rájá of Chambá, from the Musalmán persecution, and settled there and married the women of the country, they became out-casted. They call themselves, however, Adháí Ghars, a title not recognized by the rest of the caste.

978. **Marriage Expenses**: p. 24.—Are very slight among the Adháí Ghars, greater among the Bárá Ghárs, heavier still among the Bujáís, and ruinous among the Sarins. The cause is, that each of the lower clans seeks thus to show itself in no way inferior to those above it.

TARIKH-I-MAHMUD.

979. **Mahmud's Eleventh Expedition—Fall of Kairat**: p. 170.—News reached the Sultán that the people of Kairát and Nárdín, which are accounted as being in the territory of Hindustán, had for the greater part become idolaters. He took with him carpenters, blacksmiths, and stonemasons, and led out his army. First he came to Kairát and reduced it. It is a cold spot, and midway between Hindustán and Turkistán, and a great many fruits are produced there.

[Cunningham identifies Kairát with Bairát in *Rájpútáná* and Nárdin with the neighbouring Náráyana. See Elliott, *History of India*, I, 59, foot-note: Cunningham, *Ancient Geography of India*, p. 340.—ED.].

980. **Fall of Nardin**: p. 170.—He then sent Hajíb 'Ali, the son of Arslán Jázib, to Nárdín, who reduced it. There was a grand temple there, and when he had reduced it to ruins, a carved rock was found in it, which the Hindús believe was carved out 40,000 years ago.

981. **Mahmud's Twelfth Expedition—Investure of Lohkot**: p. 171.—In the year 412 *A. H.* (1022 *A. D.*) he resolved to conquer Kashmír, and accordingly invested Lohkot. He spent one month there, but the garrison was steadfast, and so he was not successful.

982. **Raid on Lahore—Establishment of a Garrison**: p. 171.—He then proceeded to Lahore. Thence he sent his troops forth in every direction to plunder and raid. They collected together an enormous amount of property and goods. As the grandson of Jaipál was then weak he fled to the Rájá of Ajmer, so the Sultán advanced, took possession of Lahore, and made it over to a trustworthy noble. He also entrusted other portions of the Panjáb to loyal and trustworthy nobles. He next restrained his hands from plunder and commenced to cherish and gain the affections of the people. He left his army in that country, ordered the *khutba* (prayer for the sovereign) to be read in his name, and in the beginning of spring marched back to Ghazní. (The first instance of a permanent garrison on the east of the Indus and the foundation of the Muhammadan Empire in India. Elphinstone, *History of India*, I., 556-57).

983. **Mahmud's Thirteenth Expedition—Fall of Gwalior**: p. 172.—In 413 *A. H.* (should be 414 *A. H.* or 1023 *A. D.*) he determined to proceed against the territory of Nandá (Kálinjar). When he reached Gwálior he invested it. After four days the Rájá of the fort despatched to him his most intelligent envoys with 35 elephants, and made peace with him.

984. **Expedition to Kalinjar—Story of the elephants**: p. 172.—He then went on to Kálinjar, where Nandá dwelt, who sent 300 elephants as a peace-offering. When the Sultán had accepted them the Rájá let them all loose in the plain without their riders, whereon the Sultán gave orders to his Turks, who captured ten elephants and mounted them. This annoyed the garrison of the fort.

985. **Kalinjar remains Hindu**: p. 172.—Nandá next composed a poem in praise of the Sultán in the Hindí tongue and sent it to the Sultán, who showed it to the learned men of Hindustán, of Arabia, and Ajam (Persia). They all praised and applauded it. The Sultán was greatly pleased, and bestowed on him, together with other largesses, the government of fifteen fortresses, including Kálinjar. Nandá also presented to the Sultán much wealth and pearls.—*T. C. Plowden.*

[Is not this the Muhammadan way of saying that Mahmúd failed at Kálinjar?—ED.].

FOLKLORE FROM DIFFICULT SOURCES.

POSTANS' CUTCH.

986. **Bhat's Legend—Story of Laka Phulni : p. 195.**—The Apsaras (celestial nymph) Somal (here apparently, however, an earthly queen), was seduced by the Sun, and became pregnant. Her husband finding it out, determined to poison her, but the Sun appeared and avowed the divine origin of the child, who was therefore called Láká Phúlní (Flower of the Sun). Láká Phúlní is said to have reigned at Kairá about 930 *A. D.*

987. **Specimen of a Kachhi Bard's poem : p. 196.**—

Láká Phúlní

Prasm wars pachvís pát baitho pát o dar.
Mangal dammal parj milí; kanak phúlí, phúlí dar.
Walí wars pachás phirio katakí Phúlní.
Náo Khand tánár nir nimáe án phirí ápní.
Jáe sarj sakát, lákho jas báro lio.
Pachvís wars dúná pachí kot Ráj Kárá rio.
Sahas ik sámat bhúp, das lákh banját.
Wipárí panj lákh, lákh bhát cháron, bháí.
Kátúr addh lákh, lákh nísán bajáe.
Bíja nirant bíhá sújhí nahín.
Pandar phir jojan parí, chaud karor pargo namant.
Tadyo Pahu Pásár Lako charhí!

He was twenty-five years old when he first sat on the throne of the world.
The people danced and rejoiced, and the world flourished like gold.
After twenty-five years Phúlní made excursions.
He conquered the Nine Quarters; there was no end to his power.
Plenty abounded, and he had ten *lákhs* of nobles.
In another twenty-five years he established his rule at Kárá.
A thousand heroes he had and ten *lákhs* great men.
Five *lákhs* of merchants, and a *lákh* of bards and singers.
Half a *lákh* of cultivators, and a *lákh* of beaters of drums.
And the rest innumerable and beyond counting.
It was fifteen *yojans* (of 8 miles each) round his army, with fourteen *karors* of *salâms*,
When Láká mounted his horse Pahu Pásár!

[It is to be noted that the language scarcely differs from that of *bhát* or *dádhi* in the Panjáb.—Ed.].

988. **Bhat's Legend—Sassi and Punnu : p. 197.**—In the days of Ráo Láká there was a wise man very learned in herbs, who was looking for a grass, in the roots of which a man was to be burnt, whose body would then turn into an endless supply of gold. One day he saw it among the flocks of a shepherd who helped to dig it up. The wise man then asked him to set it on fire, and in order to throw him into the flames, suggested his circling round the fire. The shepherd suspected foul play, watched his opportunity, and threw in the wise man, who immediately became a golden image. The shepherd cut off a limb which at once grew again. He went and told this to Ráo Láká, who grew so rich on the proceeds of the golden man that he gave away a *lákh* and a quarter (1,25,000) of rupees daily to *faqírs.*

[At p. 199 *ff.* Mrs. Postans relates the story of Sassí and Punnú as told in Kachh. It is on the same lines as that told in Sindh and the Panjáb. For a bibliography of this tale, see *Indian Antiquary*, vol. xi, p. 291.—Ed.].

989. **Ordeal—Theft : p. 237.**—A favourite mode of trial for theft is to plunge the accused into a river; if he come out dry he is innocent. Another form is to dip the suspected thief's hands into boiling oil.

CENTRAL PROVINCES GAZETTEER.

990. **Gonds — Marias — Kohiturs — Godlings :** *s. v.* **Chanda.**—The Máriás, or as they are called towards the north Kohitúrs, inhabit the wild wastes of hill and forest which lie beyond the Waingangá, and are in all probability the purest type of Gond. The Máriás have a language called Márí, which is quite distinct from Gondí. They are divided into four divisions of twenty-four families or houses, according to the number of minor deities they worship: (i) the worshippers of seven deities; (ii) of six; (iii) of five; (iv) of four.

991. **Gonds—Naiks—Dhurwes—Godlings :** *s. v.* **Chanda.**—The Náiks or Dhurwe Gonds are found in the south of the district (Chándá). Their language, called Náikí, is a dialect of Gondí, but is so dissimilar that Ráj Gonds frequently fail to understand it. They are divided into four divisions of seventeen families, precisely as the Máriás.

992. **Raj Gonds—Godlings :** *s. v.* **Chanda.**—The Ráj Gonds rank first of the four Gond tribes. They speak Gondí which is a distinct, though unwritten, language, and are divided into four divisions of twenty-seven families as above.

993. **Khatohwar—Gonds—Hindu proselytism :** *s. v.* **Chanda.**—Khatohwár Gonds have the same family names as the Ráj Gonds, but they wear the *janeu* (Hindu sacred thread), and try hard to believe that they are of Rájpút descent. They are found in the north-east of the district, and speak Gondí and the Chhattisgarhí dialect of Hindí.

994. **Gond gods — Pharsa Pen — Bhim Pen :** *s. v.* **Chanda.**—All Gonds of whatever tribe worship one supreme god, called by them Pharsá Pen, and they also acknowledge a minor deity named Bhím Pen, but there is no sufficient reason to suppose that this Bhím is identical with Bhíma, the Pándava.

995. **Sites of Temples in Chanda :** *s. v.* **Chanda.**—Cave temples are at Bhándak, Winjbásaní, Dewálá, and Ghugús. A rock temple in the bed of the Wardhá, below Ballálpúr. Ancient temples at Márkandí, Nerí, Bhatálá, Bhándak, Wairágarh, Ambgáon, Wághnukh, and Keslábori. Monoliths near Chándá and the forts of Wairágarh and Ballálpúr.

[Each no doubt with a legend.—Ed.].

996. **Effects of possession :** *s. v.* **Chandankhera.**—Chandankherá is a large village in the Chándá District situated on the Virai, 28 miles N. N. W. of Chándá. It possesses two forts now in ruins, and is under the protection of a Gond demi-god named Daiyat, who has an invincible antipathy to women, and to mud, stone, and brick-walls. Consequently the best houses are mere structures of grass and bamboos.

To be published shortly.

A

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OF

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INCLUDING MANY MARWARI, PANJABI, MAGGAH, BHOJPURI AND TIRHUTI PROVERBS,

BY THE LATE

S. W. FALLON, Ph. D., *Halle*.

EDITED AND REVISED BY

CAPT. R. C. TEMPLE, F. R. G. S., M. R. A. S., ETC.,

BENGAL STAFF CORPS.

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SPECIMENS.

Phûl nahîn pankhari hî sahî.
A leaflet if not a flower.
(A penny if not a pound).

Betâ huâ jab jânye, jab potâ khele bâr.
Know that you have posterity when your grandson plays at the door.
(A son only may die).

Pânî pî-ke zât pûchhte ho?
First drink his water and then ask his caste.
(Shutting the stable door when the horse is stolen).

Jîte na pûchhe, muë dhar dhar pîte.
Alive they cared nothing for them, dead they mourn them bitterly.
(Ungrateful offspring).

Kiyâ sau rupaë kî pûnjî, kiyâ ek bete kî aulâd?
What is one hundred rupees for capital, what is one son for posterity?
(So small a sum is soon spent, an only son may die).

Abhî to ser men pûnî bhî nahîn katî.
Of the pound of cotton not a skein is yet spun.
(Scarce a fraction of the work is yet done).

Mahâvat barsî, sâdhî sarsî. Agric.

Âdhe gâon Divâlî âdhe gâon phâg.
Half the village plays Divâlî, and the other half Holî.
(Half the village is at feud with the other half. As the Divâlî and Holî festivals occur at different seasons of the year they cannot properly be held at the same time).

Jo jîve so khele Phâg.
Who lives will play at the Holî.
(The heir only inherits when he survives the owner: waiting for the dead man's shoes).

Purûâ bahal, sûkhal ghâo phaphandal. Bhoj.
When the east wind blows healed sores break out.
(When the wind is in the east, 'tis neither good for man nor beast).

Phate men pâon, daftar men nâon.
Mixed up with a quarrel he gets on to the court rolls.
(He is forsooth an officer of the court, for his name is on the rolls—as a witness).

Jân na pahchân, 'khâlâbarî, salâm!' Mah. Wom.
Nor known nor recognized, and 'Good morrow, aunt!'
(Said of a stranger claiming relationship).

Valî ko valî hî pahchântâ hai.
Only a saint knows a saint.

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VOLUMES OF MEMOIRS AND DIARIES

WRITTEN DURING THE TIMES OF

MAHARAJA RANJIT SINGH OF LAHOR

AND HIS SUCCESSORS

BY

THE LATE LÁLÁ SOHAN LÁL, SÚRÍ KHATRÍ,

VAKÍL AT THE COURT OF THE MAHÁRÁJÁS OF THE PANJÁB FROM A.D. TO THE BRITISH OCCUPATION.

Translated from the Original Persian MSS. in the possession of his descendants Lálá Múl Chand and Lálá Harbhagwán Dás, of Láhor.

EDITED BY

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Author of the "Legends of the Panjáb," "Dissertation on the Proper Names of Panjabis," "Wide-awake Stories," &c.; Editor of "Panjab Notes and Queries," "Fallon's Dictionary of Hindustani Proverbs," &c.

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Lálá Sohan Lál, Súrí Khatrí, *vakíl* at the Court of the Mahárájá Ranjít Singh, through 27 years of that monarch's reign, and through the entire period during which his successors occupied the throne of the Panjáb till the deportation of his last son and successor Mahárájá Dalíp Singh by the British Government in 1840 to Chandálgarh, near Banáras, took advantage of his exceptional opportunities to compile a voluminous manuscript of some 7,000 pages, relating the events of the very stirring times in which he lived. His habit of noting down what passed seems to have been hereditary, for his father Lálá Ganpat Ráí, who before him had been *vakíl*, not only to Mahárájá Ranjít Singh, but also to his father and grandfather Mahán Singh and Chart Singh, had kept similar records of all he saw for some 40 years previously. He died in very advanced life in 1828 *A.D.*, and has left many MSS. behind him, but they are not of any special value, as his son used them all in his great compilation. Sohan Lál's work may be divided into three distinct portions—(1) a chronicle of events of which he was personally cognizant as a contemporary; (2) a chronicle of events that his father recorded as a contemporary; and (3) memoirs of still earlier Sikh History, according to the ideas on the subject prevalent in the beginning of the 19th Century. Like all Panjáb historians, Sohan Lál opens his work with the doings of Gurú Nának, and carries on the record to his own times; but the value of his account of the Gurús and their immediate successors is, that it is an earlier one than that in the other native books one generally sees, and he goes into details about minor personages not usually noticed except by name. As to the great value of the rest of his work there can be no doubt, as it is that of a contemporary who was an actual eye-witness of much that he relates. Sohan Lál, who did not die until 1852 *A.D.*, commenced writing in 1812, and his father's MSS. dated back till not long after 1770, for he remembered Adína Beg Khán, Ahmad Sháh Abdálí, and made notes about them, so that we have in these volumes the chronicles of court contemporaries ranging over nearly 80 years. It is difficult to imagine a record of more importance to the history of the Panjáb.

The value that the great Mahárájá himself placed on these records is shown by the fact that he more than once rewarded Sohan Lál for them, as detailed in correspondence and *sanads* still in the possession of the family, and by his ordering a copy to be prepared for the use of the British Government between 1832 and 1834, as noted in original MS., vol. iii, p. 569. Murray, Wade, and Prinsep, all placed a very high value on them, and extensively used them, and so did Cunningham in his *History of the Sikhs* (ed. 1849, p. 139, foot-note), whose obligations were acknowledged in a letter to the author under date 8th August 1846. Subsequently the MSS. were admitted to the 5th Congress of Orientalists at Florence in 1878, who, under the signature of Professor de Gubarnatis, considered that they ought to be published, and to the Senate of the (then) Panjáb University College, who formed a Sub-Committee to consider them. They reported that "the book is of rare authority as regards the history of the Sikhs, and records the daily occurrences in the private and public life of Mahárájá Ranjít Singh with such accuracy and detail that it cannot be surpassed by any other relating to that Prince, and naturally forms one of the most reliable sources regarding the events of his rule."

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NOTICE.

From October next, that is, commencing with No. XIII, which will be the first number of Vol. II, the size of this Journal will be very largely increased, and the price raised to Rs. 8 per annum.

In order to obviate trouble to Indian subscribers in sending their next year's subscription, No. XIII will be sent by value-payable post, bearing a charge of Rs. 8, plus postal charges.

An index to Vol. I will be issued as soon as it is ready.

Panjab Notes & Queries.

A MONTHLY PERIODICAL.

VOL. I.] SEPTEMBER 1884. [NO. 12.

RELIGION.

997. **The Naugrah Temple at Benares.**—Can any of your readers inform me as to whether the symbol of the Naugrah or Nine Planets has any arbitrary mode of arrangement in this temple; if so, what is their position? They are the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, *Ráhu*, and *Ketu*. Are these two latter imaginary planets, or what do they represent? Is the idea of the *Naugrah* an extremely ancient one? What would appear to be its antiquity? I am most anxious to obtain an answer to these questions. I think I have found some traces of the same idea on a monument belonging to the Stone Age, in Western Europe. Therefore a diagram of the *Naugrah* would be most valuable to me.—*Cosmopolitan.*

[The planets (*graha*) are five—Mars, Mercury, Jupiter, Venus, Saturn, usually enumerated in the above order, to which are commonly added the Sun and the Moon, making seven, whence the expression *saptagrahí*, or meeting of the seven planets under one sign. Again are added *Ráhu* and *Ketu*, the ascending and descending nodes, to make up the *Nava Graha*, or *Naugrah*, or Nine Planets.—ED.].

998. **Musalman Tombs.**—See note 917. It is perhaps not generally known that the Jains use incense in their worship, and distribute it round by means of a censer with chains, exactly similar to those in use in Roman Catholic churches.

Our wanderings through the length and breadth of India took us, in December 1881, to Mount Abú, in Rájpútáná, and afterwards to Ahmadábád, in Gujarát. When visiting the temple of Vimala Sáh at the former place, we saw about 50 Jain pilgrims—men, women, and children—who had come up from the plains below to worship there. After they had made their offerings in the innermost shrine, where, of course, we could not penetrate, all, on coming out again, ranged themselves round the *mantapa*, or porch of this temple, and were then censed by the attendant priest.

From Mount Abú we moved on to Ahmadábád, and there to our great astonishment, on certain tombs in the precincts of the Rání Síprí's mosque (she was originally a Hindú, but married a Muhammadan prince), the censer and its chains are sculptured in bas-relief, and the same ornament also forms the centre of the *mihráb*, or sacred part of this mosque. This symbol is also repeated on other tombs, and on the *mihrábs* of other mosques in and near this city. Whether this symbol occurs on women's tombs exclusively, or only in mosques built by, or called after, Royal Ladies, I am not prepared to say at this distance of time. What I have stated above is from notes taken on the spot.—*Cosmopolitan.*

999. **Sakhi Sarwar Shrine—Sleeping on the ground.**—See note 573. The celebrated shrine of Sakhí Sarwar in the Derá-Ghází-Khán District was burnt to the ground last year, but is being rebuilt, and is now approaching completion. No bed is allowed in the village. The inhabitants, chiefly *mujáwirs* (attendants) attached to the shrine, and pilgrims all sleep on the ground.—*M. Longworth Dames.*

1000. **Stone Hatchets—Mahadev.**—Stone hatchets found in the Bándá and Mirzápúr Districts are worshipped as Mahádev (Siva). As stone implements are found in many parts of India, it would be very interesting to learn whether any traditions or superstitions are attached to them in the different localities where they are found. Would contributors to *Panjab Notes and Queries* render assistance in this matter? It would be important to know and trace out these superstitions if they exist.—*M. Rivett-Carnac.*

SOCIAL CUSTOMS.

1001. **Marriage Customs—Hindus—Naushah—Toran.**—In Bhewání, Hissár District, and the neighbourhood, there exists a curious custom which I have not noticed elsewhere. In anticipation of the arrival of the bridegroom, here called *naushāh*, or in common parlance *nausho*, or *nosho*, literally the "new king," (for the bridegroom is looked upon as king of the occasion

for $2\frac{1}{2}$ days, the term being borrowed by the Hindús of these parts from the Musalmáns), a short stick, bearing a cross arm, with five or seven uprights on it, each a few inches high and rudely cut to imitate the human figure, the whole thing thus resembling the end of a clumsy wooden rake with long teeth, is stuck into the wall above or to one side of the outer doorway. It is called *tauran* or *toran*. When the bridegroom arrives he strikes at the *tauran* with a stick, and if he smashes the whole thing to bits, it is considered an excellent omen. Should he not succeed in doing so, it is considered that his advent brings but scant luck to the house. Is this a relic of marriage by capture when the bridegroom had to fight with foes, the bride's relatives, before he could win her? It looks very like it. I could get no intelligent explanation of it on the spot. I noticed two of these *taurans* at the doors of houses on one visit to the city. The bridegroom in Bágar or Bhíkáner is called *bín* and the bride *bíndri*.—*W. Coldstream.*

[It is to be noted that *toran* is the technical name for the huge gateways to Buddhist topes or *stúpas*. See Fergusson's *History of Indian Architecture*, pp. 87, 95, &c.—Ed.].

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1002. **The daughter's property—Hindus.**—Among high class Hindús it is a *great* sin to receive any help from a daughter, or to use her property; so much so that it is unlawful even to drink water from a daughter's well, or to take shelter under her tree. Mothers from high class Hindú families will not even fan themselves with their daughters' fans. This custom is to this day prevalent among the Dháíghar Khatrís of the following clans in the Panjáb:—Seth, Khanná, Kapúr, Mehrotrá.—*Maya Das.*

—

1003. **Female Circumcision.**—See note 677. Strabo, in his *Geography* (Bk. XVI, chap. ii, § 37), alleges that the Jews practised female circumcision (*ἀι γυναικὲς Ἰουδαικῶς ἐκτετμημεναι*): also (chap. iv § 9) the Creophagi, an Arab tribe. As regards the Jews, he was doubtless in error, as only males were ordered to be circumcised (*cf. Gen.*, xvii, 10, 11: xxxiv, 15: *Exodus*, xii, 48: also Josephus, *Antiquities*, Bk. I, chap. X, § 5).—*T. C. Plowden.*

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1004. **Anti-Brahmanical feeling.**—See note 920. Another instance of hostility to Bráhmans is in the inveterate objection of Játs to Bráhmans bathing at wells and splashing the "sanctified" water into the vessels about and into the wells. The objection might be traced or attributed to a sanitary instinct, were it not that the Ját is not over-clean. His nursery training is innocent of water, and for six or seven years after his birth he is a free agent on the village dunghill. About that time he enters the village tank seated at the extremity of a buffalo's back with its tail for a sheet-anchor, and the first sensations of a dip are experienced as the buffalo subsides into a hole, the clay of which has supplied the *dalé* (lumps of clay) for an adjacent habitation. As the buffalo rises in obedience to the twitch about the root of its tail, our *hissadár* (co-sharer in the village lands) and future *lambardár* (headman) emerges with a coating of green slime, and yells with delight while greeted with responsive cheers from other urchins on the "shore." By and bye this youngster will subscribe to the *dictum*, "Bráhmans should not be allowed to come near wells. They poison the water".—*A. P.W.*

—

1005. **Muhammadans wearing silk.**—It was asked some time ago (note 348) what is the reason of Muhammadan men (not women) being forbidden to wear pure silk. I find that this is laid down in the law books (Hamilton's *Hedáyá*, Book XLIV, Sec. 2). Certain things are thus noted as *karáhiyat* or *makrúh*, which are rendered "abominable." I notice, however, that the dictionaries give a milder meaning for this word and tone down *makrúh* to things disapproved or objectionable; and this seems the more appropriate meaning since the doctors do not agree as to whether *karáhiyat* are things absolutely unlawful, such as the use of *khamr*, wine, &c., or only nearly approaching the unlawful. Now if a thing was *makrúh* in its worst sense, or abominable, that would imply naturally that it was more than unlawful, so to speak, which is not the case.

The Prophet one day came to some of the "companions" with a piece of silk in one hand and of gold in the other, and said—"Both these are prohibited to the *men* of my tribe, but are lawful to the *women*." It is therefore allowable to wear a garment with a mere edge or fringe of silk. It is commonly said that a mixed (*mashrú'*) fabric, in which the warp is cotton and the weft silk, is allowable; such fabrics here are commonly called *súfi* or pure, or *mashrú'* (lawful according to *Shara'*).

The striped glossy satin, commonly seen at the present day, is called *mashrú'*. But the *Hedáyá* does not countenance this: such fabrics, and *all* mixed fabrics (cotton and wool, &c.), are "disapproved," except in time of war on the plea of necessity. The doctors differed as to whether silk might be worn in war as suitable to form the lining of armour: also as to whether cushions, pillows, and curtains might be made of silk.—*B. H. Baden-Powell.*

1006. **Building customs—Hindus.**—When a house is finished, or at a convenient time afterwards, an auspicious day is fixed for the ceremonial entrance or *jathkhánd*, the house-warming. A *ghará* (earthen pot) is first sent to the house. The owner with his wife and family, and the family priest (*parohit*) and his friends then make a formal entry. Sometimes the owner and his wife go with their *chádars* (cloak, sheet) tied together as on their wedding day, but this is by no means an invariable custom. Then the great powers are worshipped: Ganesh, the elephant-god, for prosperity; Súraj, the sun; Chánd, the moon; Agni, the fire; Nág, the serpent, for protection (?); Kumbh, Aquarius; Tirshúl, the Trident (of Siva). Lastly, there is a formal ceremony called *haman*, a sort of fire worship.—*J. L. Kipling.*

[See *Journal*, Society of Arts, 1883, p. 738.—ED.].

FOLKLORE.

1007. **Girls as Boys—Evil-eye.**—The feeling described in note 219 with regard to piercing the nose of a boy, in order to make-believe it is a girl, if the parents have already lost several male children, is not unknown in Europe. Some years ago, when staying in the Engadine, I saw a good deal of an Italian lady, a Milanese as far as I can remember. She had a sweet little child with her, who was about five or six years old, and as it was attired in a kind of knicker-bocker suit, I naturally thought this child was a boy; but one day, to my great amazement, it appeared dressed as a girl. On my expressing my astonishment at the transformation, the mother told me that she had only one grown up son and this little girl living; she had lost several between—all girls. She seemed to think that by clothing this one like a boy she should in some way avert evil from it.—*Cosmopolitan.*

1008. **Omens—Bombay—Sweepers.**— It is considered very lucky to meet a Bhangí (sweeper) with his basket full on his head, when starting out on any business.—*K. Raghunathji.*

1009. **Unlawful food—Bombay—Hindus.**—See note 670. It is unlucky for parents to eat food cooked at a daughter's house until she has had a child.—*K. Raghunathji.*

1010. **Unlucky face—Bombay.**—See notes 874, 933. No Hindú, if he can help it, will look at the face of a barren woman the first thing in the morning.—*K. Raghunathji.*

1011. **Guardians of Treasure.**—This idea, common to many parts of Europe, is also prevalent in India. Few natives like digging on old sites, and many are the stories of the troubles that have overtaken those who have attempted to disturb the remains of old ruins for building materials or other purposes, and any arrangements for excavating for antiquarian objects is certain to be opposed by the head men, and seconded by the coolies collected for the work. They will tell you how Rámjí, the most prosperous at one time of all the villagers, who, wishing to build for himself a *pakká* mansion, first gathered bricks from the surface, and then was tempted to pull out a stone half projecting above the ground; then went further, and dug deep into the ruin, regardless of oft-repeated warnings from the old Bráhman at the shrine and the tradition of the village; how his cow sickened and died, and yet how he persisted on going on and finishing the house with the slabs of stone found beneath the layers of bricks, until, persuaded that such solid masonry must have money beneath it, he engaged the services of some out-castes who were journeying through the district and subsidised them and carried on the work on a large scale; how he squandered thus his spare cash and got nothing in return save a bad fever from watching the spot at night; how he was burnt out of house and home the next hot season; how his son died; and how, at last, he left the village a ruined man, the blackened walls of the house alone remaining as a warning to all of the anger of the gnome-guardians of the treasure.

A friend to whom I mentioned the superstition recently told me that in one of the districts of the Doáb in which he served, the people always opposed the digging up of *kherás*. They had a legend of how a former collector suffered from his inattention to their warnings. He persisted in digging up a big mound, importing labour from the civil station for the purpose: he got nothing but a lot of pottery. Before the work was finished, and whilst he was sitting watching the men, the mail from England came in, bringing the news of the death of his son from drowning. The same idea presented itself in a different form in another part of the country, where so recently the sudden and great falling off in the attendance at the village schools attracted the attention of the district authorities. More than half the boys absented themselves, and not only was this noticed in a few villages, but throughout the countryside. On enquiry it was found that a scare had been caused by an absurd rumour regarding the canal then in progress. The engineers, it was said, had, whilst excavating the foundations of one of the locks, disturbed the gnomes in charge of a treasure mound, and the Government were in search of a suitable boy to offer up as a sacrifice to

appease them, and so avert the destruction of the canal with which they were threatened, and the boy was to be selected from among the scholars. —*H. Rivett-Carnac.*

1012. **Vaccination—Milk—Blood.**—One of the reasons the natives have against their children being vaccinated is, that a child, with milk in its veins instead of blood, is to be born, which is to raise the country against the English and dispossess them. Government is naturally on the look-out for this child and anxious to destroy it, so it carefully punctures the arms of all the babies that can be got hold of by its emissaries and examines their blood.—*M. Rivett-Carnac.*

1013. **Omens — Dreams—Calcutta.** — See notes 360 and 769.

(*a*). To see one's self sliding or skating upon ice means engagement in some imaginary pursuit; if the ice breaks, it is a sure sign of sickness.

(*b*). To see people being hanged, or one's self being executed, means marriage and a rise above present condition.

(*c*). To see hail falling means sorrow and much grief.

(*d*). To hear birds singing means happiness.

(*e*). To see the stars very shining brightly means success and glad news from a far country; if they fall, it denotes health and happiness.

(*f*). To see thunder and lightning denotes gain in business; if it causes hurt, it is a sure sign of some calamity.

(*g*). To see an eagle soaring on high is a good omen to those who have great undertakings on hand; but to see an eagle alight upon a house signifies mischance.

(*h*). To see one's self fishing means sorrow and trouble; to catch any fish signifies success in business; if they slip out of the hand after being caught it means some pretended friend will deceive the dreamer.

(*i*). To see the devil without fear foretells that the dreamer will get the better of his adversary; if frightened, he is in danger.

(*j*). To see fire means health and happiness; to see one's self burning lights portends dreadful accidents; to see fire extinguished is a sure sign of death: dreaming on board a ship of a light a great way off, betokens a fair wind and safe arrival; to see lighted torches and branches of fire sparkling means hasty news and anger; to see houses on fire denotes that some unpleasant news will soon arrive; to be in the midst of a fire and to feel pain from it presages envy and displeasure.—*Julian H. Elliott.*

1014. **Bamboos flowering.**—Note 684. In the N.-W. Provinces the idea used to be that the flowering of the bamboo meant a famine, and before the great famine of 1860 the bamboos flowered. This popular belief was discussed in the pages of the *Dehlí Gazette.* Perhaps the present editor of that paper would look up his old files and let us have a note on the subject. There was cholera at Jagádhrí, Ambálá District, in 1882.—*M. Millett.*

1015. **Physical Prayers—Tuna.**—(Continued from note 598). *To stay a Murrain.*—(4). Tie up one of the stricken cattle outside a shrine (*khángáh*). This is good for the disease called *Sat.*—(5). Get a *faqír* to write a charm on a wooden label; hang this inside a *tind* (small earthen water-pot) like the clapper of a bell; attach it to a string and hang it over the village gate: this bell-like contrivance will ring when the wind blows. This is good for cattle disease.—*M. Millett.*

1016. **Journeys—Paitra.**—Before starting on an important journey a Hindú will consult a Bráhman as to what day is most propitious for the object of his journey, and if he cannot start on the auspicious day fixed by the priest, he sends out his *paitrá* (a small bundle containing a few articles) to some place near the gate by which he intends going, and starts within two days of sending ahead the *paitrá.*—*Maya Das.*

1017. **Magic Square.**—See notes 462, 537, &c. (3). To cause abortion. Worn as an amulet.

46	53	2	7
6	3	50	49
52	47	8	1
4	5	48	51

62	69	2	7
6	3	66	65
68	63	8	1
4	5	64	17

(4). To cause easy parturition.

27	34	2	7
6	3	31	30
33	28	8	1
4	5	29	33

—*W. B.*

1018. **Bamni.**—If you kill a *bámní*, a lizard with a red tip to its tail, your eyelashes will drop off.—*W. J. D'Gruyther.*

1019. **Omens.—Dera-Ghazi-Khan.**—

(*a*). In going on a journey it is most unlucky to see a shrike (Jatkí, *malhálá.* Balochí, *giyánchh)* on the left side. A Baloch calls this *chhapí* (left hand) or sinister, and immediately turns back to make a fresh start. On the right hand it augurs success.

(*b*). To meet a woman first after starting on a journey means failure in your object. It is lucky to meet a man first.

(*c*). The neighing of a horse or braying of a male ass is a favourable omen.

(*d*). It is a most unlucky thing to hear a jackal barking instead of howling. It is known as a *bhúnkárí.*—*M. Longworth Dames.*

1020. **Shoes—Auguries.**—A mode of augury is to kick off one's shoe into the air while walking along. If it falls on the sole it is a good sign, but if it turns over, a bad one.—*M. Longworth Dames.*

1021. **Unlucky name.**—See notes 126, etc. In the morning the name *Rohtak* should not be uttered, but the town of Rohtak should be spoken of as *Rustájgarh.*—*M. Longworth Dames.*

1022. **Eclipses—Bombay**—See note 705. It is a superstition among women that if a pregnant woman does any work while the sun or the moon is eclipsed the child will be deformed, or at least to have some physical accident: *e. g.*, if a pregnant woman were to sew anything at such a time her child would have a hole, generally about the ear; if she were to cut anything, the child would have a cut on his person, most likely on the lip.—*Munshí.*

1023. **New Moon—Musalmans.**—It is customary among Musalmans to look at the following things immediately on seeing a new moon:—

Months.	Objects.	Months.	Objects.
1. *Muharram*,	Gold.	2. *Safar*,	Mirror.
3. *Rabíu'-l-awwal*,	Flowing water.	4. *Rabíu'-l-akhir*,	A goat.
5. *Jamádiu'-l-awwal*,	Silver.	6. *Jamádiu'-l-akhir*,	Old person.
7. *Rajab*,	The Qurán.	8. *Sha'bán*,	Green grass.
9. *Ramazán*,	A sword.	10. *Shawwál*,	Green cloth.
11. *Zí'l-ka'ad*,	A boy.	12. *Zí'l-Hijja*,	A girl.

—*Munshí.*

1024. **Dogs' Tongues—Cures.**—There is a widespread notion among the illiterate that the English kill dogs for their tongues, which contain *amrita* (ambrosia), the chief use of which is to cure sores of long standing. When an ignorant native is afflicted with an obstinate sore he is frequently advised to have it licked by a dog. A little curdled milk is put over the wound to attract the dog, and the belief is that it will heal up in two or three days after the dog has licked it.—*Chaina Mall.*

1025. **Rain—Malhar Rag.**—This song is sung for rain. Compare the *dípak rág* of note 671 and our own expression "whistling for the rain." *R. C. Temple.*

1026. **Black Hand—Evil Spirits.**—See note 19. The black hand is found on the left side of house doors in Tangier as a charm to ward off evil spirits. *From Ponkapol to Pesth*, p. 227.—*Henry Philips: Philadelphia.*

1027. **Omens—Crepitations—Oudh.**—Notes 849, 927. If the right eye twitch, it means luck; if the left eye twitch, it means the reverse.—*Kakkú Mall: Faizábád.*

1028. **Small-pox—Preventatives—Oudh.**—It is a common practice to throw down water and flowers at four cross roads (*chauráhá*) and under *ním* trees to keep off small-pox.—*Kakkú Mall: Faizábád.*

1029. **Nazar—Boys—Oudh.**—See note 219. It is usual to bore the nose of a long-wished-for son as soon as he is born to turn him into a girl. This is done to avoid *nazar*, to which boys are more liable than girls.—*Kakkú Mall: Faizábád.*

1030. **Nazar—Horses.**—All live-stock can suffer from the evil effects of *nazar*. Horses, from their value, are particularly liable to it. To ascertain whether a horse is under *nazar*, you measure it with a cotton thread from the ears to the end of the tail, roll the thread round a ball of wheaten dough and put it into the fire. If the thread burns before the bread is cooked, it is a sign that *nazar* has been cast on the horse. I really do not know how they determine whether the thread was burnt before or after the bread was baked; but this is what one is told. You seldom, if ever, see a native's horse without a blue cotton string around its neck, sometimes with a sea shell threaded on it. The shell is supposed to burst when very powerful *nazar* has been ap-

plied—of course protecting the horse. A favourite trick is to plait a piece of thread six inches long on to the tail of a horse, of a colour that will be apparent in contrast with the colour of the hair, in such a way as to make one feel disposed to brush it off. They sometimes hang a *kauri* and two triangular pieces of broad cloth, one red and the other black, to this thread. I have also seen a green silk tassel, about three inches long, tied to the middle of the tail. They also tie red and blue rags round the pasterns, and hang bits of turtle (*trionix*) shell and iron to the neck. Sprinkling with blacksmith's wash is a safe means for taking off *nazar*. When a horse is eating grain a syce, unless he has a body-roller, will always throw a duster over its withers to keep off *nazar*. If the duster is checked so much the better.—*W. Cockburn.*

1031. **Nazar—Buffaloes.**—Buffalo cows are protected by hanging the skull of a turtle, or a bit of turtle-shell and iron rings, to the neck with catgut, or by tying a piece of catgut round the pastern or above the knee. A short time ago I saw a buffalo cow with a dog's skull hanging from her neck, and was told that it was intended that it should keep off both *nazar* and maggots! The cow was a fine healthy one, and did not look as if she had any maggots about her. I suspect it was only an excuse, for natives do not like to admit that they are using remedies against *nazar*.

By the way, cows have a string round their necks or round the bases of their horns, of human hair, or hair and cotton, with a *kauri* and an iron ring or two. And I know an old man who coils a thick piece of rope round the necks of two very pretty goats that he owns. The idea here is to make everybody feel that the rope is much too thick for such delicate animals, and be the goats ever so pretty, this feeling will keep off *nazar*.—*W. Cockburn.*

CASTES AND TRIBES.

1032. **Sansis—Legendary Origin.**—The followers of a Hindú princess found a deserted female infant by the road-side, apparently dead, but nevertheless she had it taken up and looked after. After a while it began to show signs of life, whereon the attendants called out "*sáns hai*," "there is life!" Eventually the child grew and flourished, and became the mother of all the Sánsís!—*W. J. D'Gruyther.*

1033. **Sadh Jats.**—Can any of your readers inform me where information is to be obtained about these people and their tenets? They own the whole of one village, Zainpur Sádhán, and the half of another in *pargana* Indri, and a few families are to be found in *tahsil* Pipli of Ambálá. They are said to be found also in Rohtak, to own two villages in Saháranpúr, and to be especially numerous in Farrukhábád. They say they are in religion neither Hindús nor Muhammadans, but followers of the Gurú Udo Dás, who was doubtless a reformer of the type of Kabír and Nának. They worship no material object, pay no respect to the Ganges or Jamná, have no idols or temples, and adore only the One God, under the title of "Sat," or "the True One." The whole village community—men, women, and children—meet monthly on the day of the full moon in a *gurúdwárá*, when *bánis* (the precepts of the sect) are recited. Music is not allowed in their worship, they pay no respect to Bráhmans, and they do not employ them at their weddings or funerals. At weddings the *phera* is presided over by a *pancháyat* of respectable members of the brotherhood; they are bound to salute no one, their *Gurú* having taught them to pay this mark of respect to the Supreme Being alone. Other Jats do not eat or intermarry with them. A *melá* (assemblage) of the whole sect is held yearly. The place of meeting is changed from time to time. This year it took place at Dehlí. Some eighty years ago, the grandfather of the present *lambardár* of Zainpur was carried off by the Sikh chief of Kálsiá, and had all his fingers burnt off because he refused to acknowledge that Nának was the true *Gurú* (religious guide.)—*J. M. Douie.*

[Ibbetson, *Panjab Ethnography*, para. 521 has a short note on these people. Compare *Central Provinces Gazetteer*, 2nd ed., p. 101 ff., 412 ff., on the Raidásí and Satnámí Chamárs. Udo Dás, like Ghásí Dás, would seem to have been a follower of Sri Dás, 15th century, the apostle of the Sat Nám, or the One True Name. Ghásí Dás, the Chamár apostle, was a man of yesterday. See also Wilson's *Hindu Sects*, p. 227.—Ed.]

1034. **Mahtons—Mahtams.**—The Mahtons of the Jalandhar Division are not Mahtams so called, as stated in para. 494 of the *Census Report*, though further on in the same para it is admitted that the identification is doubtful.

They claim to be descended from Hill Rájpúts of Jammú, but having adopted the practice of widow marriage (*karewá*), they are no longer regarded as Rájpút, though some appear to have been returned as Rájpúts in the Jalandhar census. They have also given up other Rájpút prejudices, and are excellent cultivators and thrifty, and many of them lend largely to the neighbouring Nárú Rájpúts.

They hold a group of six villages about Darauli, in the Sírwál tract in the north-west of Jalandhar *tahsíl*, several villages, as well as the town of Pánchhat in the north of the Phagwárá *pargana* of Kapurthalá, and 22 villages in Hoshiárpúr, mostly in the same neighbourhood. They

have also four scattered villages in the Nawashahr and Phillaur *tahsíls* of Jalandhar. There is no connection between these and the few Bahrúpiá villages on the Satluj in the Phillaur *tahsíl*.

The parent village of the Mahtons of the Jalandhar *tahsíl* is Darauli, but the Darauli Mahtons say they came there from Hárthah, in Hoshiárpúr. The Mahtons must at one time have held a more important position in the Nawashahr *tahsíl*, as the Ghorewáhá Rájpúts at Ráhon, Gunáchaur, and Híon say they displaced the Mahtons, who had themselves ousted the Gújars.

There are said to be about 30 *gots* (clans) including Manás (compare the Manhás Rájpúts), Mujariyá, Khúthan, Kharaudh, Púrí, &c.

Melvill's *Settlement Report* of the Hoshiárpúr District gave a population of 6,158 Mahtons, only 356 of whom were non-agriculturists, 1,218 were proprietors, and 1,254 cultivators without proprietary right. The area of the 22 Mahton villages was 14,145 acres, and the revenue Rs. 25,830.—*D. G. B.*

1035. **Khosa Jats.**—Are found in a few villages in the south-west of the Nakodar *tahsíl* of Jalandhar, as well as in the Kot Isa Khán *iláqa* of Firozpur. Mr. E. L. Brandreth says in the *Firozpur Settlement Report*, that they claim a Túnwar Rájpút origin, and say they take their name from the occupation of plunder, which they adopted when driven from their home near Dehlí by the Chauháns. They afterwards gave a daughter to the Dháriwáls, and settling down to agriculture became Jats. Can there be any connection between their name and that of the Khosá tribe of Biloches? See *Census Report*, para. 383, where the existence of a Dháriwál clan among the Khetrán Biloches is also mentioned.—*D. G. B.*

GEOGRAPHY.

1036. **Barwar—Anjana.**—Continued from note 877. Since the above note was written, I have come across the following extract from *Oudh Gazetteer*, Vol. II, page 242, which verifies the above conclusion. What is now called the Mahamdí *tahsíl*, that is, the western part of the Kherí District, bounded by the Gúmtí, was called Barwar Anjána, or the unknown Barwar, in the time of Akbar:—

"The sites of Sháhábád, Mahamdí, Aurangábád, were then covered with forest. In 1556 the Sayyids of Barwar obtained the grant of the latter place, so called from being hid in the forest. Another indication of the wild nature of the country is derived from the affix to Barwar. This *pargana* is known in the Mughal revenue records as Barwar Anjána, the unknown Barwar."—*John C. Nesfield.*

LANGUAGE.

1037. **Corruption of English—Farant.**—See note 803. A native cavalry officer tells me that *farant* is a corruption of *friend*, used and is like many other words oppositively, *e. g.*—

Word.	Real meaning.		Application.
Shodá	bad	...	good, or humble.
Luchchá	reprobate	...	good.
Mehtar	prince	...	scavenger.
Rájá	king	...	barber (*nái* in the Málwá tracts.)
Panch	juror	...	water-carrier (*jinwar*, in the Mánjhá).
Bhalá Mánas	highly respectable		thoroughly bad.

—*Muhaqqaq.*

1038. **Farant—Another derivation.**—Another native acquaintance derives *farant* from *phirná*, to turn round and attack.—*M. Millett.*

[This last is a derivation *more Indico*. For honorific titles in the Panjab—see *Proper Names of Panjabis*, p. ff. The Mehtár, Rájá, Panch, given above, are all specimens of them.—ED.].

1039. **Farant, a derivation.**—The word *faran* in Fallon's *Dictionary* is stated to be a corruption of the English *front*, and the meanings there appended to it are two—1, rebellious; 2, angry. If this be so it is difficult to see how the English word could have given rise to these meanings, except by train of thought too subtle for the average village mind. It is doubtful, however, whether the word is really a corruption from the English. I find, on inquiry amongst authorities, that a very different origin is assigned to it. They repudiate the English theory, claim the word as indigenous to the language, and say that it comes into Urdú through the Persian, from an Arabic root. *Farrár* (فرار) is the Persian word from which *farant* is said to be derived; it means running away, flight, a desertion of one's cause or standard. *Farrár*, in turn, comes into Persian from the Arabic *farra* (فرة), fleeing away, deserting. Connected with *farrár* and its root are the words *farárí*, a deserter; *mufurrúr*, a deserter; *raftan*, to go; and *gurekhtan* (*f* and *g* interchanging), to run away. In Urdú other words connected with *farrár* and its roots are *farrár honá*, to run away; *firauní*, arrogance, rebellion.

If this derivation is correct the meaning of *farant* becomes obvious; desertion of one's standard, running away. I am told that *farrár* in idiomatic Persian also means to be angry, the idea being that the good-will of the person displeased had, as it were, deserted the offending subject. Thus the use of *farant* in the second sense given is explained.—*H. Martyn Clark.*

1040. **Gram—Lilam.**—See note 804. *Gram* is a Portuguese word. The *n* in many Latin words is in Portuguese softened into a nasal breathing; thus *granum*, "grain," becomes *grão*, the *tilde* over the *a* indicating a sound like the Indian *anuswára*. In old Portuguese this sound was indicated by final *m*; thus, for the modern *grão* they wrote *gram*, pronounced ग्रां. Another similar word is *leilão*, formerly written *leilam*, an auction, whence the Urdu *nilám* and *lilám*.—*John Beames.*

1041. **Panjabi Pronunciation—Final h.**—It is to be observed that when *h* is final in a word the Panjábís frequently repeat the preceding vowel in pronouncing, though not in spelling. If the words be pronounced slowly, this is almost an invariable rule. This following of the law of harmonic sequence of vowels is noteworthy. Examples are:—

Nehe for *neh*, love.	*Trehe* for *treh*, thirst.
Ahá for *áh*, come.	*Gráhá* for *gráh*, mouthful.
Byáhá for *byáh*, wedding.	*Sáhá* for *sáh*, merchant.
Oho for *oh*, he.	*Menhe* for *menh*, rain.
Láhá for *láh*, bring.	*Mohoná* for *moh'ná*, loving.
Ehe for *eh*, this.	*Sohoná* for *soh'ná*, beautiful.
Mihi for *mih*, rain.	

—*R. C. Temple.*

1042. **Ogre—Orcus—Uigur.**—See note 41. Skeat, in his *Etymological Dictionary*, supports the derivation from Latin *Orcus*, which had the meaning of the Infernal Deity as well as the Infernal Regions. There is an Italian form *Orco*, a hobgoblin. Cognate to this is the Spanish *Ogro*, from which the French *Ogre* was borrowed. It appears to have come into English through the translation of the French version of the *Arabian Nights* late in the eighteenth century.

Another plausible derivation is from *Uigur*, the name of one of the Tátár tribes best known in the middle ages.

This view has the support of Isaac Taylor, *The Alphabet* I, 300 (see note 473). It is quite possible that the *Uigurs* were associated in popular imagination with the already existing word *Ogro*, which thus attained a wide vogue. A similar association was, as is well known, made between the names Tátár and Tartarus, the resemblance being increased by insertion of an *r*, which turned Tátár into the usual form Tartar.—*M. Longworth Dames.*

HISTORY.

1043. **Chart Singh's Victories at Emanabad and Gujranwala.**—Chart Singh had now become a formidable factor in matters connected with the Government of the Panjáb, and the necessity for his speedy suppression forced itself upon Khwájá 'Abad Khán, the Governor of Lahor, who found himself obliged to face the redoubtable Sikh leader. He knew he had no easy task on hand, and that the conqueror of Nuru'ddín's veterans would prove a stubborn opponent. His measures were adopted in consequence with becoming caution. Collecting a large and well equipped army, he advanced on Gujránwálá, and hearing that Chart Singh had gathered a large army to oppose him, he first entrenched himself near Emanábád, and finally took up a fortified position before Gujránwálá. Chart Singh, leaving a strong garrison behind him, at once assumed the aggressive, and an affair of outposts ensued, in which the reckless valour of the Sikhs drove the enemy within their entrenchments. Towards evening Chart Singh placed himself at the head of his troops and attacked the Muhammadans along their whole line. A fierce and bloody battle ensued, which finally resulted in the total defeat and capture of 'Abad Khán, whom Chart Singh put to death on his return to Gujránwálá. The booty obtained by the Sikhs was considerable, and Chart Singh, having now both leisure and means, set to work to rebuild and fortify the fort at Gujránwálá, upon the walls of which he mounted a considerable number of guns, and stored the magazines with ample ammunition. The quantity of cannon which these two victories placed at the disposal of Chart Singh induced him to change his tactics, and no longer carrying on a guerilla war, he maintained a strong, well-equipped standing army, and he henceforth never took the field without a complement of guns, and conducting his operations with all the science of war at his command.—*W. A. Campbell.*

1044. **Chart Singh—Jhanda Singh, Bhangi—Guar Singh.**—The successes of Chart Singh roused the enmity and fear of Jhandá Singh, Bhangí, who prepared to suppress him, and a war ensued, which continued for six months; but the approach of Ahmad Sháh Abdálí obliged them to sink their private animosities and prepare to meet the common foe. The truce, however, was a hollow one, and no sooner had the foreign invasion passed off, than despite the advice of their adherents and the entreaties of their friends, they rekindled the flames of a civil strife, which was carried on with much loss of life. Chart Singh, now the possessor of a rich district, thought to strengthen his power by entering into an alliance with Gújar Singh, who owned Gújrát and Pothohár, so a marriage was arranged between Sáhib Singh, the son of Gújar Singh, and Chart Singh's daughter. The marriage was celebrated with great pomp and splendour, the dowry of the bride being most munificent. This alliance practically gave Chart Singh an extensive territory, for all the country between Pind Dádan Khán and Gújrát was his by conquest or alliance.—*W. A. Campbell.*

1045. **Chart Singh in Jhelam and Rawal Pindi.**—Chart Singh now turned his steps towards the Chenáb and Jhelam, and occupied the Dabúi country about Rawal Pindi, capturing Chákwal, Jalálpúr, and Sayyidpúr, after which the entire district made submission, and provided the Sikh army with baggage animals and horses. Moving on Chart Singh came to Pind Dádan Khán, the climate of which so pleased him that he wanted to remain there, he therefore entered into a treaty with Sáhib Khán Gakkhar, chief of the district, and constructed several forts in which he quartered his troops, giving the command to Budh Singh and Kanwar Singh. Pind Dádan Khán derives its name from its founder, a butcher named Dádan Khán, who was so fortunate as to secure the patronage of a *faqír*, and become prosperous. Besides the fort of Sáhib Khán there were others named after their possessors Alsad, Sultán Khán, Ahmád Khán, and Chart Singh. Ahmád Khán had been dispossessed of his by his brothers, so he built a second habitation Ahmadábád. Chart Singh's Kot had belonged to Hari Singh, Bhangí, who resigned it for a grant of Rs. 4,000. No sooner had Chart Singh a footing in the district than he seized the Salt Range, and having transferred the selling mart from Miání to Rámnagar, obtained a very considerable revenue.—*W. A. Campbell.*

1046. **Jasrath Gakkhar or Khokhar.**—Is there any reason to suppose that Jasrath, who appears to have revolted against the authority of the Dehlí Empire about 1421 *A. D.* and never to have been completely subdued (Bahlol Khán Lodí, who was sent against him twenty years later, having made peace with him and thrown off his own allegiance to the Dehlí monarchs), was a Gakkhar, as he is called in Briggs' *Farishta*, and by the European historians in general? The Muhammadan historians, who were familiar with the Gakkhars, uniformly call him a Khokhar: his whole career, so far as we know it, appears to have taken place at a distance from the Gakkhar country. He appears to have held Kalánúr, in the north of the Bárí Doáb, for a considerable time, and he at various times threatened Jalandhar, Sirhind, and Lahore. But in Mr. Delmerick's account of the Gakkhars in the *J. A. S. B.*, he is included in the list of the Gakkhar chiefs. On the other hand, the Khokhars of the Kharián *tahsíl* are described in Major Waterfield's *Gújrát Settlement Report* as the descendants of Jasrath, who, with Bharat, is said to have taken Jammú, when in the service of Taimúr, and afterwards to have settled in the Gújrát District. The Shekhá Gakkhar of Briggs' *Farishta*, who twice took possession of Lahore, first about 1394 *A. D.* and again during Taimúr's invasion about 1398 *A. D.*, and who was put to death by Taimúr on his return from Hindustán, is also called a Khokhar by the Muhammadan historians. In Farishtá's account of Kashmír he calls Jasrath the brother of Shekhá, and says he had made his escape from Taimúr, and that Shádí Khán, afterwards Zainu'l-'ábadín, of Kashmír, when he fled from his brother 'Ali Sháh, took refuge with him at Siálkot, and with his assistance defeated 'Ali Sháh and drove him from the country.—*D. G. B.*

1047. **Amritsar—Foundation of the Har Mandir.**—The foundation-stone of the Har Mandir was laid by Mián Mír (1550-1635), between whom and Gurú Rám Dás there existed a strong friendship. Not being skilled in the art of brick-laying he laid it askew and the masons adjusted it, whereon he said that if the brick had been allowed to lie as he had put it the temple would have stood for ever, whereas now it would soon be destroyed.—*E. Nicholl.*

1048. **Ahmad Shah Abdali at Amritsar.**—Mián Mír's prophecy was fulfilled by Ahmad Sháh Abdálí and his son Taimúr. The latter destroyed the Rámgarhián fort and buildings, which were thrown into the tank. The former, after defeating the Sikhs near Lúdiáná in 1762 *A. D.*, which event is known as the *ghular ghárá*, gratified his resentment by still further ruining the temple, polluting the sacred pool with slaughtered cows, and other atrocities. Four years after his retirement, or in 1766, the temple was rebuilt, and the City of Amritsar gradually improved and expanded.—*E. Nicholl.*

DISTRICT WORK.

1049. **Mango Groves.**—Mango *bághs* (gardens), grown from wild mango seed, are commonly to be seen about India. Is it not a waste of good material to throw away the stones of cultivated mangoes, such as the Bombay, so persistently as is the custom now?—E. B.

1050. **Tree-planting—Jamna ravines.**—Along the Jamná there are innumerable ravines which might be utilized for growing firewood, and I think also timber wood. The *sissú* (*dalbergia sissú*) has the property of throwing up shoots along its roots. If rootlings or seedlings were planted along the edge of these ravines during the rains, and protected from goats and cattle, they would thrive and send their roots along the *face* or wall of the ravine; there they would throw out shoots, which would eventually grow into trees along the face of the ravine.

This would have two advantages, *viz*., the utilization of the perpendicular sides of these ravines, and thus binding them by means of the roots. Many of them would be in places inaccessible to goats. The utilization of these now useless ravines is, in this way, I think, quite feasible. Will no one take the hint and try the experiment?—E. B.

MISCELLANEOUS.

1051. **Jade—Eshab.**—Wanted information regarding jade. It is sold in the *bázárs* to be made into charms, and to be pounded down as medicine. I should like to know what superstitions are attached to it by both Muhammadans and Hindús, and what medicinal properties it is supposed to possess.—*M. Rivett-Carnac.*

1052. **Favourite Colours.**—See notes 218 and 636. The official Musalmán colours seem to be green, dark-blue, and light-yellow—almost cream colour. During the preparations for the Dehlí Assemblage, 1877, the leading Princes and Chiefs were consulted as to their choice of colours for the banners presented to them. Musalmáns, with the exception of the Nawáb of Baháwalpúr who preferred dark-blue, chose green. The official Hindú colour is *bhagwá* or salmon tint, the colour of a *gosáin's* clothes after many washings, worn also by some Musalmán *faqírs*. This, however, though it was the colour most asked for by Hindú Princes, is scarcely the first in popular esteem.

I should be disposed to put popular Hindú colour preferences in the following order:—(1) red (pomegranate red with no tinge of blue in it); (2) scarlet; (3) orange; (4) light-yellow (*basantí*); (5) salmon colour (*bhagwá*); (6) yellow—chrome tints preferred—then (7) yellow ochre; (8) bright emerald and apple-green; (9) dark Indian red (*hurmáchí*); (10) light red (*gerú*); (11) light-blue; (12) red purple; (13) browns; (14) dark-green; (15) dark-blue; and so through other mixed tints to (16) black. A favourite Hindú standard, or *nishán*, is a *panchrangá* in stripes. The Jaipúr and Alwar Rájás have red, light-green, white, light-blue, and yellow. The Jodhpúr, Kishangarh, Ratlám and other Rájás have *bhagwá* (a sort of tawny orange), white, red, yellow, and light-green. During the Muharram (see note 636) a Musalmán should only wear black, dark-blue or green, for it is a time of mourning, when all sumptuary ordinances should be attended to. Broadly speaking, the Hindú preference is for powerful and bright colours, and it may be suspected, from the rage for the crude blues and emerald greens imported from Europe, that the reason for the comparative neglect of this end of the colour scale in former times lies in the fact that they could not be got bright enough, nor strong enough, from the simple eastern laboratory. Their most characteristic effects in decoration are produced by the assemblage in varying proportions of minute portions of pure colour, while Musalmáns perhaps show a tendency to the use of tertiaries. White, which used to be considered mourning when worn as a turban, is now worn daily by educated Hindús, but the trading classes still prefer a coloured turban. Black is considered distinctly unlucky, and so becomes an averter of ill luck. The black spot on the poppy is the subject of a legend. Krishna is always represented as blue, which is curious, unless this is a corruption of some early form of the story in which he was "black but comely," for wheaten is the favourite complexion tint of Hindú writers. I suspect the Hindú colour sense as shown in poetry is, like that of real life, strong and vivid; but not what occidentals would call refined.—*J. L. Kipling.*

1053. **Names for the Rain-bow.**—Messrs. Gaidoz and Rolland are collecting together in *Mélusine*, the French Folklore Periodical, all the names and notions of the world regarding the principal heavenly phenomena. They began in Vol. II, No. 1, with the Rain-bow (*L'Arc-en-ciel*), which they are still following up, and similarly in No. 2 they commenced the Great Bear (*La Grande Ourse*), and they will go on to the Milky Way, St. Elmo's Fire, &c. The contributors to this journal may be able to add much from India to this valuable enquiry. *Mélusine* gives the name, meaning, and authority for each statement, and the following is intended to be a commencement in the same direction:—

Sanskrit: *chápa*, bow, Monier-Williams' Skr. Dict. *Sakrachápa*, Skr. Dict.; *Indrachápa*, Skr. Dict. and Mélusine; *Gopatichápa*, Skr. Dict. (Mélusine misspells *gokatichápa*), Indra's bow. *Indradhanus*, Indra's bow, Skr. Dict. and Mél. *Indráyudha*, Indra's weapon, Skr. Dict. and Mél.

Hindí: *Dhanus*, bow, Bate, Hindí Dict.

Hindústání: *Dhanuk, dhanak, dhanush*, bow. Fallon, New Hindus. Dict.

Arabic: *Qaus quzah*, devil's bow: *qaus*, bow, also zodiacal sign of Sagittarius [=Skr. *dhanu, dhanus*; Hindí, *dhanu*; Hindus., *dhan*.—Ed.]; *quzah*, the devil, also the Angel of the Clouds: Johnson Arab.-Pers. Dict. *Qausu'llah*, God's bow, Johnson; Persian, *qausa*, bow.

Tamil: *Ván vil*, heavenly bow; *vanan*, sky; *vil*, bow. Pope, Tamil Handbook.

Javanese: *Kluwung, kuwung, kukuwung*, resplendent: (Mélusine says *kungkuwung, arc lumineux*, in Sanda): Crawford, Malay Dict.

Malay: *Kung teja*, bow of light; *kung*, bow; *teja*, light. *Kung-pálanggí*, bow of stripes: Mélusine and Crawford.—*R. C. Temple.*

EXTRACTS FROM NATIVE AUTHORS.

TARIKH MAKHZAN.

1054. **Khwaja Qutbu'ddin Bakhtiar Kaki Ushi:** p. 41.—There is a celebrated tomb near Dehlí, near which are several others of holy and learned and pious men and princes. Khwájá Qutbú'ddin, the celebrated saint, was a Sayyid of the Jafirí Hussainí clan, and came from Ushí in Máwaru'n-nahr (Persia), and studied under Abú Hifz Ushí and, migrating to Ajmer, became a disciple of Khwájá Mu'ainu'ddín Hasan Chishtí (1142-1236 *A. D.*), and thence went as a saint to Dehlí, and lived there. There he gathered round him many wealthy and great men, among whom was Khwájá Farídu'ddín Ganj Shakar Pákpattaní (1173-1264 *A. D.*). Sultán Shamshu'ddín Altmish, the Emperor, was also his disciple (reigned 1210-1236 *A.D.*). His title of Kákí arose from a miracle, for he used to produce hot cakes (*kák*) from under his arm-pits. He died in 633 *A. H.* (1236 *A. D.*) and was buried at Dehlí. His followers are known as Chishtís.

1055. **Khwaja Nizamu'ddin Aulia Dehlavi:** p. 42.—His family came from Bukhára, and his real name was Muhammad bin Ahmad Dániál. He was born in 634 *A.H.* (1237 *A. D.*), and studied in Dehlí, where he kept a school for a long time, but in the end he became possessed of a mission to lead a holy life, and became a follower of Khwájá Faridu'ddín Ganj Shakar Chishtí at Ajodhan (Pákpattan). He returned to Dehlí, and he lived long and gathered many followers, and died in 725 *A.H.* (1327 *A.D.*). The chronogram of this death is *Shahanshâh-i-dín oa' dímu'l masl*. He was by sect a Chishtí, but his disciples are known Nizámias.

1056. **Raushan Chiragh Dehli:** p. 42.—His name was Sayyid Nasíru'ddín Mahmúd, and he was a Hussainí Sayyid. His father's name was Sayyid Yahhí. He studied under Maulánâ 'Abdu'l-Karím Shirwání and Iftikháru'ddín Gílání, and he became a follower of Khwájá Nizámu'ddín Dehlaví, taking the title of Raushan Chirágh Dehlí. He died in 755 *A. H.* (1354 *A. D.*).

1057. **Balramgarh:** p. 43.—A well known town in the Dehli District. In the time of Muhammad Shah, the Emperor (1702-1748 *A. D.*) it was founded by Ráo Balrám, and he called it Balrámgarh after himself, but it is now known as Balamgarh. Those who call it Ballabgarh are in error [but?—ED.].

1058. **Gurgaun:** p. 43.—It is said Yudishthira gave this village to his Gurú, Drona Achárya, and hence it was called Gurúgráma or the Gurú's village, since corrupted into Gurgáun. There is a large temple to Sítlá there.

TARIKH MAHMUD.

1059. **Legends of Somnath:** p. 173.—In this same year, 415 *A. H.* (1024 *A. D.*), it was represented to the Sultán Mahmúd that the Hindús asserted, that when they died their souls went to do homage to Somnáth, who made them over to the bodies for which they were best fitted: that the ebb and flow of the tide was owing to the reverence of the sea for Somnáth; that the Bráhmans gave out that Somnáth had been very angry with those idols that Mahmúd had destroyed and so had not assisted them, otherwise he could have annihilated all the Sultán's forces in the twinkling of an eye; that Somnáth was supreme, and the other gods his chamberlains and sentinels.

1060. **Mahmud's Fourteenth Expedition:** p. 174.—The Sultán therefore determined to conquer Somnáth, and on the tenth of Shabqadr he marched for it with a picked force and 30,000 horsemen (*ghâzís*), who had joined from Turkistán and other countries.

1061. **Somnath—Somnat:** p. 174.—Somnáth is a great city on the shores of the sea of 'Amán (Indian Ocean), and a place of worship for all Bráhmans and infidels. It is related in history that the people in time of the Prophet had removed a large idol called Somnát from the Ka'aba (the sacred black stone previously to Islám dedicated to Saturn), and brought it to this place and founded the city in his honor. However, from the ancient books of the Bráhmans, which were composed 1,000 years before the appearance of Islám (that is, according to themselves!), it is manifest that this account is not trustworthy. They, on the contrary, assert that this idol is of the time of Krishna, who flourished 4,000 years before. The Bráhmans, moreover, worship him, and, according to their statement, he disappeared from the earth in this very spot.

1062. **March through the desert from Multan to Ajmer:** p. 175.—The Sultán on the 15th Ramazán, which the Patháns called *da roje miyasht*, reached Multán. In front of him lay a wilderness devoid of water and grass. He ordered that everyone should carry water and grass with him, and, as a precautionary means, he caused 20,000 picked camels to be laden with water and grass. Going through the wilderness they reached Ajmer.

1063. **Treatment of Ajmer:** p. 175.—The Rájá of that place had retired off the main route, so the soldiery of the Sultán gave themselves up to massacre and plunder. As, however, their object was to destroy the fortress of Somnáth, they did not delay to reduce the fort of Ajmer, but marched on. On the road they met several garrisons powerfully garrisoned with brave men, but these agreed to become tributary without resistance.

1064. **Nahrwala:** p. 175.—The Sultán reached Nahrwálá (capital of Gujarát), and finding the city deserted he gave orders to enter it, and bring forth its large supplies of grass. After this he set out with all despatch, [illegible] reached Somnáth.

1065. **Somnath described:** p. 175.—The[illegible] on the [illegible] might fancy seashore an enormous fortress, so that a[illegible] the sea were its top reached heaven. The waves of which were many dashing against its walls, on the[illegible]ity at the Muslims, and infidels seated, gazing with cu[illegible]sity shouting out with loud [illegible]ces: "Somnáth hath brought you here to destroy yo[u] all at a single blow. He will now revenge himself on you for all the idols you have destroyed in Hindústan."—*T. C. Plowden.*

FOLKLORE FROM DIFFICULT SOURCES.

HUGEL'S KASHMIR AND PANJAB.

1066. **Hugel's Kashmir and Panjab.**—Travels in Kashmír and the Panjáb, containing a particular account of the government and character of the Sikhs, from the German of Baron Charles Hugel, with notes by Major T. B. Jervis, F. R. S., 1845.

1067. **Legend of Pir Panjal** : p. 93.—As 'Ali Mardán Khán was marshalling his workmen along the road (from the Pír Panjál Pass on the Kashmír side) he suddenly came to a tower, which they one and all refused to pass because a cannibal, called Lál Ghulám, dwelt there, who was accustomed from the tower to seize upon passengers as they stole one by one along the narrow path, and hurl them down the precipice, when he devoured them at leisure. The brave 'Ali Mardán Khán went into the tower first, but Lál Ghulám had just quitted it. He found his son there, however, whom he instantly hurled down over the precipice. Since that time nothing more has been heard of Lál Ghulám, but the tower still bears his name.

1068. **Pir Panjal, origin of name** : p. 114.—The Muhammadans have a story that the mountain derives its name from *panj*, five, and *pír* saints : five pious brothers [but ? the *Panj Pír*.—ED.] according to them having settled there and performed wondrous feats around, but to me it seems more probable that the name came from *pansál*, which in the Kashmírí language signifies a pass, and *pír*, a devotee. The tomb of the "holy man" corroborates this explanation.

1069. **Raja Ven of Ventipur** : p. 127.—Ventipúr was built, according to tradition, by Ven, one of the last Hindú Rájás, the hero of many a native song and legend. They relate of him that his gentle heart could not endure the thought of accepting either money or work from his people, and that he lived on his own private inheritance, and distributed all his treasures among the poor. When he had spent all his fortune he gained his living by making and selling earthen pots, while the wives sold goods in the open market.

1070. **Raja Ven—Musalman Story** : p. 127.—Rájá Ven, whose name is not mentioned in the Rájá Táranginí, received a letter from the Prophet Muhammad enjoining his conversion. This letter is said to have been received in the 4th Century of the Hijra (*circ.* 1000 *A. D.*), but there is no explanation given of where it had been so long concealed. Rájá Ven, a true worshipper of Siva, is said to have been so indignant at the requisition to change his religion that he went on a pilgrimage to Gabukár, on the Gagribal lake, and he threw the letter of ...hammad into a well.

10[7]1. **Zainu'l-'abadin—Raja Ratan—Bulbul Shah.**—Zainu'l-...dín led the first Muhammadans into the valley in the 15 Century of our era, [but see preceding note and note 1...6.—ED.] during the reign of Rájá Ven. His successor, Rájá ...an, used to converse, it seems, with Zainu'l-'ábadín, and he t... him that he would willingly turn Muslim, but did not know h... to begin. Whereupon Zainu'l-'ábdín prayed for him very ea...estly, and the noted saint Bulbul Sháh flew over from Baghdad ... a night and converted, not only the Rájá, who assumed the name of Ratan Sháh, but brought over all his subjects to the Muhammadan faith on the following morning.

CENTRAL PROVINCES GAZETTEER.

1072. **Witchcraft—Detection and punishment** : *s. v.* Chhattisgarh.—A belief in witchcraft and in evil spirits is universal, leading not unfrequently to the commission of the most atrocious crimes. When unusual numbers of deaths have occurred in any village or in any particular family they are attributed to witchcraft, and the following method is adopted for discovering the witch or wizard. A pole of a particular wood is erected on the banks of a stream, and each suspected person after bathing is required to touch the pole, and it is supposed that when this is done the hand of the person in whom dwells the evil spirit swells. No rules are laid for attaching suspicion to any particular person, for persons of all ages and both sexes (though women are generally the victims) are selected, and accused upon the most trivial, whimsical, and arbitrary grounds, while the treatment which they receive varies according to the amount of the inventive genius for torture possessed by the inhabitants of the village. Shaving the head with a blunt knife, knocking out two front teeth, firing the buttocks, tying the legs to a ploughshare, seating in the sun, and administering a portion of the water of a tannery, are the usual methods of exorcising the evil spirit. Scourging with rods of the tamarind tree or castor-oil plant is never neglected, as these are supposed to possess some peculiar virtue for the detection of witches.

1073. **Jageswar Mahadeva—Miraculous origin** : *s. v.* Damoh.—The father of Nágojí Bullál, a respectable Maráthá Pandit of Damoh, in *A. D.* 1781, dreamed a dream that at a certain spot in the village of Bándakpúr lay buried under the earth an image of Jageswár Mahádeva, and that if he built a suitable temple over the spot the image would make its appearance. On the strength of the dream the Pandit built the temple, and in course of time it is asserted the image developed itself without the help of man. Hence its great fame in the surrounding country.

1074. **Shekh Farid—Legend** : *s. v.* Girar.—The story goes that Shekh Faríd was born in Hindústán, and that after wandering for some 30 years as *faqír* he settled on the Girar Hill (Wardha District) about the year 1244 *A. D.* The zoolitic concretions on the Girar Hill are said to be the petrified cocoanuts and other articles of merchandise belonging to two travellers who mocked the saint, on which he turned their whole stock-in-trade into stones as a punishment. They implored his pardon, and he created a fresh stock for them from dry leaves, on which they were so struck by his power that they attached themselves permanently to his service. The two graves on the hill are said to be theirs.

1075. **Shekh Farid—Legend** : *s. v.* Girar.—The Girar Hill bears the appearance of having once been fortified, and indeed a solitary hill of the description, rising like a truncated cone from the plain, is well fitted for a stronghold. Local tradition says that the walls were built by a worshipper at the shrine in fulfilment of a vow, that he would do so if God granted him a son. But this is a mere fable to increase the honour of the saint, as the remains of the fortifications seems to be older than the shrine.

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A

DICTIONARY

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BY THE LATE

S. W. FALLON, Ph. D., *Halle.*

EDITED AND REVISED BY

CAPT. R. C. TEMPLE, F. R. G. S., M. R. A. S., ETC.,

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SPECIMENS.

Phūl nahīn pankharī hī sahī.
A leaflet if not a flower.
(A penny if not a pound).

Betā huā jab jānye, jab potā khele bār.
Know that you have posterity when your grandson plays at the door.
(A son only may die).

Pānī pī-ke zāt pūchhte ho?
First drink his water and then ask his caste.
(Shutting the stable door when the horse is stolen).

Jīte na pūchhe, mue dhar dhar pīte.
Alive they cared nothing for them, dead they mourn them bitterly.
(Ungrateful offspring).

Kiyā sau rupae kī pūnjī, kiyā ek bete kī aulād?
What is one hundred rupees for capital, what is one son for posterity?
(So small a sum is soon spent, an only son may die).

Abhī to ser men pūnī bhī nahīn katī.
Of the pound of cotton not a skein is yet spun.
(Scarce a fraction of the work is yet done).

Mahāvat barsī, sādhī sarsī. Agric.
With winter rain the spring crop thrives.

Ādhe gāon Divālī ādhe gāon phāg.
Half the village plays Divālī, and the other half Holī.
(Half the village is at feud with the other half. As the Divālī and Holī festivals occur at different seasons of the year they cannot properly be held at the same time).

Jo jīve so khele Phāg.
Who lives will play at the Holī.
(The heir only inherits when he survives the owner: waiting for the dead man's shoes).

Purūā vahal, sūkhal ghāo phaphandal. Bhoj.
When the east wind blows healed sores break out.
(When the wind is in the east, 'tis neither good for man nor beast).

Phate men pāon, daftar men nāon.
Mixed up with a quarrel he gets on to the court rolls.
(He is forsooth an officer of the court, for his name is on the rolls—as a witness).

Jān na pahchān, 'khālābarī, salām!' Mah. Wom.
Nor known nor recognized, and 'Good morrow, aunt!'
(Said of a stranger claiming relationship).

Valī ko valī hī pahchāntā hai.
Only a saint knows a saint.
(Set a thief to catch a thief).

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Translated from the Original Persian MSS. in the possession of his descendants Lálá Múl Chand and Lálá Harbhagwán Dás, of Láhor.

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